This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

600090434Q

E. Clay-Ker-Seymer,
Hanford,
DORSET.

600090434Q

E. Clay-Ker-Seymer,

Hanford,

DORSET.

W. Rees Jeffreys.
Stanford.

MANNERS AND CUSTOMS

NOTICED IN VARIOUS PASSAGES

OF

Holy Scripture,

ILLUSTRATED BY

EXTRACTS FROM THE WORKS OF TRAVELLERS.

PUBLISHED UNDER THE DIRECTION OF
THE COMMITTEE OF GENERAL LITERATURE AND EDUCATION,
APPOINTED BY THE SOCIETY FOR PROMOTING
CHRISTIAN KNOWLEDGE.

SECOND EDITION.

LONDON:
PRINTED FOR THE
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE;
SOLD AT THE DEPOSITORY,
GREAT QUEEN STREET, LINCOLN'S INN FIELDS; AND 4, ROYAL EXCHANGE;
AND BY ALL BOOKSELLERS.
1845.

D

600090434Q

E. Clay-Ker-Seymer,

Hanford,

DORSET.

PREFACE

TO THE SECOND EDITION.

THE first Edition of this work appeared under the title of "Extracts from the Works of Travellers, Illustrative of various Passages in Holy Scripture." This title is now altered; the present volume being more exclusively devoted to a description of the Domestic Habits of Eastern Nations. The chapters on Natural History and Agriculture are also omitted, as it is proposed to form them into a smaller work on these subjects.

It is hoped that, as respects the subjects to which it is now confined, the book in its present

Scriptures were written, and that their manners are, in many instances, little changed since the patriarchal times. Such of the extracts as are taken from HARMER's *Observations*, are given in an abridged form, and intermixed with others, selected from more recent publications; and the Compiler of this volume trusts that it may be the means, under God's providence, of leading unlearned readers to a more general acquaintance with Eastern customs; and assisting them to a clearer perception of the propriety and beauty of the illustrations so often drawn from them, in the Bible.

M. F. H.

May, 1841.

CONTENTS.

CHAPTER I.

TENTS OR TABERNACLES.

PAGE

Tents very early used as Dwellings—Scripture allusions to them—Description of Tents in General—Devastation occasioned in an Encampment by a violent Storm—Abraham's Tent—Bedouin Tents near Tekoa—Tents of the Turkman's—The Feast of Tabernacles—The Tabernacle 1

CHAPTER II.

HOUSES.

Houses—Sometimes built of Stone—Stones of immense size used in Building—Houses in the Hauran—Unburnt Bricks and Mortar—Eastern Buildings often perishable — Walls—Digging through Walls—Nails in Walls—Gates of Eastern Cities much resorted to for Public Business—Markets held at Gates—Closed at night—Iron and Brass Gates—Stone Gates and Bars—Large Gates a Mark for Robbers—King's Gate—Locks and Keys—Manner of carrying the Key—Eastern Streets—Street in Smyrna—Arab Dwellings—Mean exterior of Eastern Houses—Plan of an Eastern House—Porch or Door—Threshold—Court or Quadrangle—The Paralytic—Pavements—Galleries—Chambers—The Harem—Stairs—Windows—Flat Roofs—Caravanseras—Tower at Mahanaim—Towers in the Desert—Temple of Dagon—Palace of King Ahasuerus—The Temple at Jerusalem . . . 23

CHAPTER III.

CAVES.

PAGE

Caves used as Habitations in Mountainous Countries—Bedouin Encampment—Excavations at Petra—Caves in Judæa—Caves used as Places of Concealment—Fortress in Galilee—Robbers' Caves—The Khuzneh 92

CHAPTER IV.

SEPULCHRES.

Eastern Sepulchres—Tombs cut in the Rock—Moorish Burial Grounds—Whitewashed Sepulchres—Heaps of Stones—Splendour of Eastern Tombs—House of the Dead—Sheikh Rubin's Tomb—Jewish Burial Ground in Poland—Rachel's Tomb—Tombs around Jerusalem—Tombs of the Kings—Sepulchres in Asia Minor—Mummy-pits of Gournou—Tombs of the Kings of Egypt—The Pyramids—Tombs in the Rocks around Petra—Tombs sometimes used as Dwellings—Nails in Eastern Tombs for hanging vessels upon 108

CHAPTER V.

FURNITURE.

Furniture of the Tent—Of an Arab Coffee Hut—Seats—Divans—Beds—Lamps—Torches, &c.—Leathern Bottles—Water-vessels—Horns—Mills—Mortars—Kneading-troughs . . 142

CHAPTER VI.

FOOD.

Bread—Baking—Ovens—Arab Breakfast—Fuel—Parched Corn—Food in Egypt—Beans—Red Pottage—Milk—Churning—Butter and Honey—Honey or Dipse—Savoury Meat—Locusts—Salt 172

CHAPTER VII.

HOSPITALITY.

PAGE

The Menzil—Bedouin Hospitality—Curious Instance of it—Hospitality of the Eelauts—Anecdotes Illustrative of Eastern Hospitality—Gideon—David and Mephibosheth—Hospitality shown to the Poor in Egypt 195

CHAPTER VIII.

FEASTS, AND MANNER OF EATING.

Invitations—Arab Invitation—Singular and Ancient Custom—Illustration of Zech. iii. 10—"Come, for all things are now ready"—Attitude at Table—Scene in the House of Simon the Leper, &c.—Manner of Eating—Egyptian Meals—Chief Places at Feasts—Governor of the Feast—Portions sent from the Tables of Great Men—Waiting at Table—Repasts on the Sea-shore—Persian Intemperance 207

CHAPTER IX.

THE PASSOVER.

The Passover 223

CHAPTER X.

THE HAREM.

Condition of Women in the East—The Harem—Egyptian Harems—Occupations of Women—Visiting—Laborious Duties of the Lower Orders—Seclusion of Women—Not permitted to eat with Men—Lady F. Egerton's Visit to an Eastern Harem . 231

CHAPTER XI.

THE BATH.

The Bath—Mode of Washing the Hands—Ceremonial Washings—Washing the Feet . . . 242

CHAPTER XII.

ARTS AND COMMON OCCUPATIONS OF LIFE.

PAGE

Dyeing and Tanning—Manufactory of Water-skins at Hebron —Spinning, Weaving, Needlework, and Embroidery—Needle used by Camel-drivers—Eastern Potters—Fishermen and Nets . 248

CHAPTER XIII.

ANCIENT BOOKS — WRITING — MUSIC — EGYPTIAN SCULPTURE AND PAINTING.

Rolls—Books—Writing—Writing Tables—Papyrus — Potsherds with Inscriptions—Scribes—Persian Scribes—Book of Life —Book of Judgment—Manner of Reading—Illustration of Judges xii. 6—Bedouin Ignorance—Signet Rings—Sealing a Bedouin Contract—Sealing with Clay—Sacrifices sealed in Egypt—Ink-Horns—Religious Marks—Music—Musical Instruments—Arab Singing—Egyptian Sculpture and Painting 257

CHAPTER XIV.

DRESS.

Common Hebrew Dress—Phylacteries—Eastern Dresses generally—Costume of Grecian Ladies—Bedouin Costume—Dress of the Arabians—Turkish Costume—Large Sleeves—The Girdle—Hairy Garments—Sheep-skin Jackets—Leathern Aprons—Lap or Bosom—Sandals—Painting—Perfumes—Horns—The Tantour—Female Head-dress—Ornaments, &c.—Vails, Hair, Beard, &c.—Hannah's Vow 285

CHAPTER XV.

MARRIAGE CEREMONIES.

Eastern Marriages—Jewish Marriages—In Russia, &c.—Marriage in Syria—In India—At Serampore—Nestorian Marriages —Armenian Marriages—Marriages in Egypt—Royal Marriage —Wedding Garment—Large Sums of Money given for Wives— Wedding Presents—The Friend of the Bridegroom—Divorces . 327

CHAPTER XVI.

CUSTOMS RELATING TO CHILDREN.

PAGE

Manner of announcing the Birth of a Son in Persia—Weaning Feast—Nurses—Manner of carrying Children—Maternal Influence 351

CHAPTER XVII.

FUNERAL RITES.

Lamentations for the Dead—Mourning for Hossein—Mourning Women—Violent Grief of the Mourners—Signs of Mourning—Forty Days' Mourning—Open Biers—Sitting, a Posture of Mourning in the East—Burning and Embalming—Funeral of a Jewess in Poland 355

CHAPTER XVIII.

SALUTATIONS—MARKS OF RESPECT—PRESENTS—SIGNIFICANT ACTIONS.

Salutations—Marks of Respect—Sending Deputations—Riding on the Royal Horse—Spreading Garments in the Way—Fixing a Spear beside a Great Man—Concealing the Feet—Putting off the Shoes—Dismounting—Kissing the Hand, Feet, Robe, &c.—Kissing the Ground—Presents of Money, Clothing, &c.—Presents given to Public Dancers—Significant Actions much used in the East—Smiting on the Mouth—Token of Enmity—Sign of Anger 370

CHAPTER XIX.

TRAVELLING.

Preparations for an Eastern Journey—Saddle-bags—Arab Travelling—Camel's Furniture—Vehicles—Bells worn by Horses—Riding, a token of Rank—Manner of Riding—Running Footmen—Guides—Roads, Waymarks, &c.—March of the Israelites—Arab Staff—Runners or Posts 395

CHAPTER XX.

WELLS.

PAGE

Custom of Women Drawing Water—Apparatus used at Wells —Watering Flocks—Stopping up Wells—Disputes at Wells— Water-carriers—Offering water to Travellers . . . 412

CHAPTER XXI.

MISCELLANEOUS.

Leprosy—Sacrifices offered to Idols in High Places—Shrines— Spoils suspended in Sacred Places—Religious Custom among the Jews—In China and Persia—Jacob's Vow—Eastern Games— Roman Soldiers—Barbarous Custom in Eastern Warfare—Desolations of War—Hiding Treasures—Persian Bargains—Weights —Weighing Money—Tax-gatherers—Courts of Justice—"Eye for Eye, Tooth for Tooth"—Curious Custom—Illustration of Matthew xii. 40—Oaths in Judea—The White Stone . 426

CONCLUSION 452

LIST OF VIGNETTES.

	PAGE
Encampment of Arabs	1
Chief's Tent	7
Arab Tribes breaking up their Encampment	9
Abraham's Tent	11
The Tabernacle	17
Hangings of Needle-work	21
Walls of Jerusalem	32
Gates of Jerusalem	37
Locks and Keys	44
Street in Cairo	46
Arab Hut	48
Interior of an Arab dwelling	50
Eastern House and Plan	53
Flat Roofs	66
Flat Roofs with Grass growing	71
Interior of Caravanserai	74
Towers in the Desert	81
Court of Eastern Palace	85
Robbers' Caves	103
The Khuzneh	105
Interior of the Khuzneh	107
Tombs near Jerusalem	108
Sepulchral Pillars	114
Rachel's Tomb	117
Tombs in the Valley of Jehoshaphat	119
Ditto	120

PAGE

Interior of Tomb with Sarcophagi . . . 130
The Pyramids 131
Tomb at Petra 136
Interior of Tomb 137
Entrance of Tomb 139
Eastern Bed 149
Lamps 153
Mesh'als 155
Lantern suspended at Weddings . . . 156
Egyptian Lantern and Lamp 157
Leathern Bottles 158
Water Vessel 160
Water-pots 161
Cruse and Wicker Basket 162
Women grinding 167
Kneading Trough 171
Woman selling Bread 174
Arab Oven 175
Arab Feast 195
Manner of sitting at Table 207
Form of Eastern Table 212
Egyptians at Dinner 215
Eastern Ladies 231
Egyptian Lady embroidering 236
Eastern Ladies paying Visits 240
Mode of washing the Hands 244
Ewer and Basin 245
Arab Loom 251
Eastern Potters 254
Scrolls and Writing Materials 257
Children writing 263
Signet Rings 272
Ink-horn 276
Arab on Horseback 285
Poor Bedouin Arab 288
Arab Cloak 296
Arabian Gentleman 297

PAGE

Large Sleeves 299
Female Head-dress 314
Diamond Ckoor's 315
Gold Ckoor's 316
Moon Ornament 317
Vails 321
Ditto 322
Marriage Procession 327
Marriage Procession in Persia 333
Manner of carrying Children 353
Lamentations for the Dead 355
Mourning Women 360
Riding the Royal Horse 375
Fixing the Spear 377
Putting off the Shoes 379
Kissing the Robe 381
Kissing the Ground 383
Presents to Public Dancers 390
Traveller in the Desert 395
Eastern Vehicles 398
Running Footmen 402
Eastern Caravan 408
Caravan at Well 412
Woman fetching water 414
Woman at Well 416
Woman carrying water 417
Women drawing Water 420
Water-carriers 425
Tartars pillaging 438
Weighing Money 443
Court of Justice 446

INDEX OF TEXTS ILLUSTRATED.

GENESIS.

CH.	PAGE
iv. 20	1
— 21	278
xii. 8	2
xvi. 1, 3, 4	231
— 12	270
xviii. 1-11	11, 195
—— 4	245
—— 6-9	231
—— 6	172
—— 7	189
—— 8	185, 209
xix. 1-3	196
— 2	245
— 30	92
xxi, 8	352
— 14	158, 412
xxiii. 5-end	35, 109
—— 10, 11	441
—— 16	443
xxiv. 1-4, 10, 53, 61-end	327, 341
—— 11, 15-20	413
—— 22, 47, 65	311
—— 32	246
—— 64	379
xxv. 27	2
—— 29-34	183
xxvi. 15	423
—— 17	2
xxvii. 9	190
xxviii. 18-22	431
xxix. 2, 3, 7-10	413
—— 16-30	328
—— 30	232
xxx. 4, 9	232
xxxi. 27	28
—— 33	2
—— 34	398
xxxii. and xxxiii.	397
xxxiii. 4	370
xxxv 19, 20	109
xxxvii. 3	290
xxxviii. 18	273
xxxix. 12	285
xli. 41, 42,	270, 291, 312
xlii. 27	73
xliii. 11	189, 384
—— 34	218
xlv. 2	355
—— 14	370
—— 22	384
xlvi. 4	364
xlviii. 2	143
—— 7	109
xlix. 29-32	109
—— 33	144
l. 2. 26	366
— 3	363
— 7-10	130
— 13	109

EXODUS.

i. 11-14	26
ii. 12	410
iii. 5	378
— 22	312
v. 6-19	26
viii. 3	170
x. 13	191
xi. 5	163
xii. 8-27	223
— 34	170
xiii. 7	172
xv. 20, 21	278
xxi. 24	447
xxii. 26, 27	285
xxiii. 19	190
xxiv. 10	56
—— 12	259
xxv. 5	248, 304
xxvi. 36	250
xxviii. 8, 39, 40	300
—— 9-11	270, 273
—— 39	290
xxxii. 15, 16	259
—— 32, 33	266
xxxiii. 4-6	356
—— 7, 9	17
—— 8, 10	2
—— 22	92
xxxv. 4-end	17
—— 22	309, 312
—— 25, 26	250
xxxvi. 8-end	18
xxxviii. 23	250, 291

CH.	PAGE
LEVITICUS.	
ii. 4-7	172
viii. 7, 13	300
xi. 22	191
— 33	431
xiii. 45	362
— 46	427
xiv. 45	23
xix. 28	356
—— 36	442
xxi. 5	322
xxiii. 14	181
—— 33-end	14
xxiv. 1, 2, 4	150
NUMBERS.	
ii. 2	406
ix. 15-18	18
— 21	407
x 1. 2	278
— 2, 5, 12-27	406
— 31	402
xi. 5	183
— 8	163, 169
xv. 37-39	286
xvi. 15	386
xxii. 15	374
xxiv. 2-5	2
—— 21	92
xxxi. 50	312
DEUTERONOMY.	
i. 28	32
iii. 5	32, 41
vi. 8, 9	290
ix. 14	266
xii. 2	428
xiv. 1	356
xxii. 8	66
—— 15	38
xxiv. 6	164
xxv. 7	38
xxvii. 2, 3	259
xxxii. 5	276
JOSHUA.	
ii. 6	66
vi. 8	278
vii. 26	109
viii. 29	109
ix. 4	158
x. 16, 18	92
JUDGES.	
iii. 18	384
— 23-25	43, 52, 61
iv. 17-21	2
— 19	158
v. 11	423
— 14	*266*

CH.	PAGE
v. 25	185
— 28	65
— 30	291
vi. 2	92
— 2-6	436
— 11-19	196, 209
vii. 13	3, 173
— 16, 20	150
viii. 5, 8, 16, 17	386
— 26	291, 312
ix. 53	164
xii. 6	269
xiv. 1, 2, 10-13	328, 338
xv 4, 5	150
xvi. 13, 14	250
— 27-30	81
RUTH.	
ii. 14	181, 210
iv. 1	36
1 SAMUEL.	
i. 11	325
— 24	352
ii. 1	310
— 4	300
— 18	291, 300
ix. 7	384
— 25	66
x. 5	279
— 27	386
xii. 3	386
xiii. 6	92
xvi. 13	163
xvii. 7	250
—— 17	181
xviii. 4	384
—— 7	279
xix. 15	144
xx. 30	354
xxii. 1-5	93
—— 6	376
xxiii. 14, 29	93
xxiv. 2-8	93
xxv. 1	109
—— 18	181
—— 23	379
xxvi. 7	377
—— 12	161
xxviii. 23	144
2 SAMUEL.	
i. 10	312
— 24	291
iv. 5	144
vii. 5, 6	18
viii. 7-11	430
ix. 1-7	205
x. 4	322
xi. 2	66

CH.	PAGE
xi 8	246
— 9	52
— 21	164
xiii. 18	291
xiv. 26	322
xvi 22	67
xvii. 18	54
—— 27-29	184, 185, 384
xviii. 9	322
—— 17	109
—— 24-33	39, 79
xix. 8	79
— 35	329
xxii. 3	310
—— 29	151
—— 40	300
xxiii. 11	184
—— 13, 14	93

1 KINGS.

i. 39	163
ii. 10	122
—34	109
iii. 24-27	447
v. 17	23
vii. 10	23
xi. 36	151
— 43	122
xiii. 30	357
xiv. 3	385
xv. 4	151
xviii. 4	93
—— 28	556
xix. 6	161, 172
— 8, 9, 13	93
xx. 30	63
xxi. 4	144
xxii. 11	311
—— 25	58, 63

2 KINGS.

i. 2	59
—4	144
— 8	301, 303
iii. 11	243
— 19	393, 423
iv. 10	59
— 24	401
— 29	370
— 39	305
— 42	173, 181
v. 23	287
— 27	426
vi. 30	291
vii. 1	39
viii. 9	385
ix. 2	59
— 30	65, 307
x. 5	352
—8	436

CH.	PAGE
xx 2, 3	144
xxi 18, 26	122
xxiii. 12	59
—— 16-18	110
xxv. 19	265
—— 28, 30	206

1 CHRONICLES.

xvii. 16	145
xxvii. 32	265

2 CHRONICLES.

v. 12	291
vii. 3	57
xvi. 14	366
xviii. 9	36
xxi. 19	366
xxvi. 10	81
—— 23	122
xxviii. 27	122
xxxii. 33	122

EZRA.

vi. 1-3	257
vii. 6	265
viii. 25	443
ix. 8	34

NEHEMIAH.

iii. 3	43
v. 13	305
viii. 16	54, 67
ix. 1	291
— 22	144
xiii. 25	323

ESTHER.

i. 5	82
— 5-9	329
— 6	57
— 9	62, 232
ii. 3, 4, 8, 9	232
—9, 18	329
— 11	62
— 12	309
— 19	36
iii. 10, 12	270
— 12	265
iv. 5	232
— 11, 16	83
v. 1, 2	83
vi. 1-3	268
— 4	83
— 7-9	374, 385
vii. 8	144
viii. 15	291

JOB.

i. 14, 15, 17	25
— 20	323, 356

CH.	PAGE
iv. 19	30
v. 4	36
—24	3
vi. 6	193
vii. 6	251
ix. 25	410
x. 9	27
xii. 18	301
xv. 28	30
xvi 15	310
xvii. 6	279
xviii. 6, 14-17, 21	3, 151
xix. 23, 24	264
xx. 17	185
xxi 17	151
— 32	110
xxiv. 8	94
—— 16	33
xxvii. 16	386
xxix. 2, 3	151
—— 6	185
—— 9	390
xxx. 6	94
—— 19	27
—— 23	110
xxxi. 17	207
—— 26, 27	380
xxxviii. 14	274
xli. 24	164

PSALMS.

xv. 1	19
xviii. 28	151
xix. 4	3
xxi. 9	173
xxvii. 5, 6	19
xxviii. 1	110
xli. 9	207
xlv. 8	309, 329
—— 13-15	291, 329
xlvi. 4	48
lvi. 8	356
lx. 8	378
lxv. 6	301
lxviii. 25	279, 329
lxix. 28	266
lxxi. 3	94
lxxii. 9	380
—— 10	385
lxxv. 5	310
lxxxiv. 1	19
cvii. 16	40
cix. 19	301
cxviii. 15	3
—— 22	23
cxix. 83	158
—— 105	151
cxxiii. 2	219
cxxvi. 5	36
cxxix. 6	71
cxxix. 7	305
—— 8	370
cxxxii. 3	144
cxxxiii. 2	286
cxxxvi.	281
cl. 3-v	279

PROVERBS.

i. 12	110
iii. 3	259
vi. 13	391
viii. 2	403
ix. 2-5	208
xi. 1	442
— 21	391
xiii. 9	151
xvii. 19	41
xx. 20	151
xxi. 9	67
xxvii. 9	308
—— 15	72
—— 22	169
—— 27	185
xxix. 9	449
xxx. 33	185
xxxi. 10	233
—— 13, 19	251
—— 19-22	292
—— 23	36
—— 24	303

ECCLESIASTES.

iii. 5	393
ix. 8	292, 309
x. 7	400
xii. 4	164, 329

SONG OF SOLOMON.

i. 1-11	330
— 5	3
— 10	312
ii. 9	58
— 14	94
iii. 6	309
— 6, 11	330
— 7, 10	398
iv. 12	413
v. 1	185
— 3	246
— 4	43
vii. 1	330
— 5	58
viii 6	270

ISAIAH.

ii. 10, 19-21	94
iii. 12	404
— 16-24	292, 312
— 24	301, 309
— 26	386
iv. 3	281

CH.	PAGE
v. 11	221
vi. 2	378
vii. 15	185
— 20	323
viii. 1, 2	258
ix 10	24, 30
xii. 3	414
xiv. 15-18	110
xv. 3	67
xix. 7	260
xxii. 1	67
—— 16	110
—— 22	43
—— 23-25	34, 140
—— 24	163
xxx. 8, 9	259
—— 29	279
xxxi. 18	30
xxxiii. 16	94
—— 20	3
xxxiv 4	258
xxxviii. 12	3, 251
xl. 3-5	404
— 11	305
— 19, 20	429
— 22	3
xli. 6, 7	429
— 25	27
xlii. 11	94
xliv. 5	277
—— 12-17	429
xlvi. 6	429
xlvii. 1, 2	164
xlix. 16, 18	277, 330
—— 22	353
—— 23	380
l. 6	323
lii. 10	299
lv. 1	185
lvii. 2	110
lix. 6	251
lxi. 10	330
lxii. 1	151
—— 10	404
lxv. 4	138
lxvi 12	353

JEREMIAH.

CH.	PAGE
ii. 32	330
—34	286
iv. 30	307
vi. 16	404
vii. 18	173
— 29	323
— 34	330
ix. 2	73
— 17, 18	356
xvi. 5-7	356
— 16	94
xvii. 1	259
xiii. 13	260
xviii. 1-6	254
—— 15	404
xx. 15	351
xxii. 13, 14	59
—— 18	356
—— 24	271
xxv. 10	151, 164
xxx. 28	30
xxxi. 4	279
—— 21	404
xxxiv. 5	366
xxxvi. 2, 21, 23	258
—— 4, 10, 20	265
xxxvii. 21	46
xli. 5	322
xliii. 9	27
xlviii. 28	94
xlix. 16	95

LAMENTATIONS.

i. 1	365
ii. 10	365
iv. 2	161
— 5	292
v. 13	164, 178
—14	36

EZEKIEL.

ii. 9, 10	258
iii. 1	258
iv. 1	260
— 9	173, 184
— 15	178
— 16, 17	210
viii. 7, 9	33
— 8-12	110, 283
ix. 2, 4	275
xii. 18, 19	210
xiii. 10, 11	30
— 18	144
xv. 6	178
xvi. 10-.13	292, 306, 312, 329
xxiii. 15	248
—— 40	307
xxiv. 17	357
—— 23	292
xxv. 4	185
xxvi. 16	365
xxxii. 23	111
xxxiii. 27	95
—— 30	52
xxxix. 15	113
xliii. 8	54
xliv. 2, 3	43
—— 20	323

DANIEL.

ii. 49	36
iii. 15	279

CH.	PAGE
v. 29	292
vi 17	271
vii. 7	311
xii. 4	258
HOSEA.	
ii. 8	389
iii. 2, 3	330, 349
vii. 8	173
JOEL.	
iii. 18	186
AMOS.	
ii. 6	385
iii. 12	145
v. 11	24
—12	36
—16	356
vi. 1, 4	145
— 11	30
viii. 6	385
— 10	291
ix. 11	30
OBADIAH.	
3	95
NAHUM.	
ii. 3	151
—7	360
iii. 14	27
HABAKKUK.	
i. 8	438
ii. 2	260
iii. 16-18	441
ZEPHANIAH.	
i 5	67
— 12	151
ii 5, 6	48
ZECHARIAH.	
iii. 10	209
v 1-3	258
viii. 16	36
— 23	381
ix. 3	30
xiii. 4	303
xiv. 20	400
MALACHI.	
iii. 17	313
iv. 1	173
— 3	27
MATTHEW.	
i. 18-20	330
iii. 4	*191, 301, 303*

CH.	PAGE
iv. 5, 6	87
v. 15	151
—36	448
—38	447
—47	371
vi. 3	301
— 17	309
— 19	34
— 28-30	178
vii. 13, 14	41
viii. 9	434
ix. 6	145
— 9	36, 444
— 15	331
— 20	286
— 23	357
x. 12	217
—27	67
xi 17	279
xii. 40	448
xiv. 7	389
xvi. 18	37
— 19	43
xviii. 6	164
— 26, 29	380
xix. 24	253
xxi. 8	286, 376
xxii. 2-14	331
xxiii. 2	265
—— 5	286
—— 27, 29	111
xxiv. 41	164
—— 43	34
xxv. 1-12	152, 331
—— 18	440
xxvi. 6, 7	210
—— 23	210, 224
xxvii. 51	87
—— 59 end	111
—— 61	365
—— 66	271
xxviii. 2	111
—— 9	380
MARK.	
i. 16-20	255
ii 22	158
—23	181
v. 2, 3, 5	138
vi. 9	286, 306
vii. 1-4	243
— 25	381
ix. 2, 3	292
— 41	424
xi. 15-17	88
xii. 41	88
xiii. 1-4	88
— 15	64
— 34	53
xiv. 3	309

CH.	PAGE
xiv. 13	161
xv. 17, 18	292
xvi. 2	112
— 5	292

LUKE.

i. 10	88
— 63	260
ii. 7	73
— 42	430
v. 8	381
— 17-19	54
— 18-25	145
vi. 29	286
— 38	305
vii. 12-15	363
— 36-end	211
— 44	246
— 45	381
— 46	309
viii 41	381
— 44	381
ix 33	4
x. 4	371
— 34	73
xi. 36	151
— 37, 38	243
— 44, 47	111
— 52	44
xii. 35-37	301, 332
xiv. 7-24	211
— 8, 10	332
— 13	206
— 17	210
xv. 16	184
— 20	370
xvi. 5-8	445
— 19	293
— 22	305
xvii 8	219, 301
xviii. 10-14	445
—— 13	357
xxi 5, 6	88
xxii. 11	59
—— 17, 20	224
—— 48	371
xxiii. 48	357

JOHN.

ii. 1, 2	332
— 6	161
— 8-10	217
iii. 29	332
— 33	271
iv 7. 11	414
— 28	161
v. 28, 29	111
vi. 27	275
— 49-51	224
vii. 37-39	15
viii. 6	260
x. 23	88
xi. 31	365
— 38	111
— 44	366
xiii. 4, 5	286, 301
— 4-8	246
— 10	242
— 25-26	211
xiv. 27	371
xviii. 3	152
xix. 23	287
— 39, 40	366
xx. 6, 11, 12	112
— 19	371
xxi. 3-13	220
— 18	301

ACTS OF THE APOSTLES.

ii. 29	122
iii. 1-11	88
v. 12	89
viii. 27-30	268
ix. 11	46
— 37	59
x. 6	248
—9	67
xii. 8	287, 306
— 10	40
xix. 24	428
xx. 8, 9	59
— 37	370
xxii. 23	394
xxiii 2	392

ROMANS.

ix. 3	267

1 CORINTHIANS.

xi. 14	323
xiii. 1	279

2 CORINTHIANS.

iii. 2, 3	260
xiii. 12	371

EPHESIANS.

i. 13	271
ii. 14	89
vi. 14	301

PHILIPPIANS.

iv. 3	267

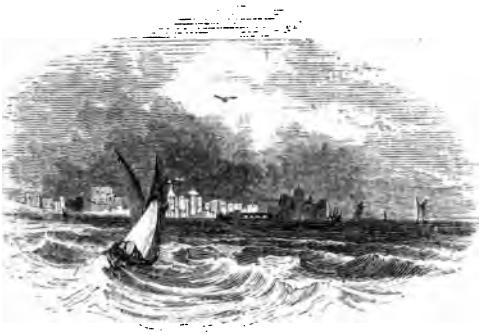
COLOSSIANS.

iii. 16	279, 282
iv. 6	194

1 TIMOTHY,

ii. 9. 10	313
v. 10	246

CH.	PAGE
2 TIMOTHY.	
ii. 3	434
— 9, 10	319
— 19	271
iv. 7	433
— 13	258
HEBREWS	
vi. 16	448
ix. 24	89
x. 19-22	89
xi. 38	95
xii. 13	404
xiii. 2	197
1 PETER.	
i. 13	301
iii. 3, 4	313
iv. 9	197
2 PETER.	
i. 12, 13	4
2 JOHN.	
12	260
REVELATIONS.	
i. 13	287, 301
— 18	44
ii. 17	449
iii. 5	267
— 7	43
— 12	277
v. 1	259
vi. 12	303
— 14	258
— 15-17	95
vii. 2, 3	271
— 9, 14	293
ix. 1	44
xiii. 1-11	311
xiv. 2, 3	279
xvii. 5	277
xviii. 23	330
—— 16	293
—— 21	165
—— 22	280
—— 23	152
xix. 7-9	332
— 16	450
xx 12	268
— 15	267
xxi. 2	332
— 3	19
— 12	32
— 12, 13, 25	39
— 27	267
xxii. 1, 2	48
—— 4	277
—— 5	152



GENESIS xii. 8.

"And (Abram) removed from thence unto a mountain on the east of Beth-el, and pitched his tent."

xxv. 27.

"Jacob was a plain man, dwelling in tents."

xxvi. 17.

"And Isaac pitched his tent in the valley of Gerar, and dwelt there."

xxxi. 33.

"And Laban went into Jacob's tent, and into Leah's tent, and into the two maid-servants' tents; but he found them not. Then went he out of Leah's tent, and entered into Rachel's tent."

EXODUS xxxiii. 8. 10.

"And it came to pass, when Moses went out unto the tabernacle, that all the people rose up, and stood every man at his tent door, and looked after Moses, until he was gone into the tabernacle... And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent door."

NUMBERS xxiv. 2–5.

"And Balaam lifted up his eyes, and he saw Israel abiding in his tents according to their tribes; and the spirit of God came upon him. And he took up his parable and said,... How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

JUDGES iv. 17–21.

"Howbeit Sisera fled away on his feet to the tent of Jael the wife of Heber the Kenite... And when he had turned in unto her into the tent, she covered him with a mantle... Again he said unto her, Stand in the door of the tent, and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No. Then Jael, Heber's wife, took a nail *of the tent, and took* an hammer in her hand, and went

softly unto him, and smote the nail into his temples, and fastened it into the ground: for he was fast asleep and weary. So he died."

JUDGES vii. 13.

"And when Gideon was come, behold, there was a man that told a dream unto his fellow, and said, Behold I dreamed a dream, and, lo, a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along."

JOB v. 24.

"And thou shalt know that thy tabernacle shall be in peace."

xviii. 6.

"The light (of the wicked) shall be dark in his tabernacle." (See also verses 14, 15. 17. 21.)

PSALM xix. 4.

"In them (the heavens) hath he set a tabernacle for the sun."

cxviii. 15.

"The voice of rejoicing and salvation is in the tabernacles of the righteous."

CANT. i. 5.

"I am black but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."

ISAIAH xxxiii. 20.

"Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken."

xxxviii. 12.

"Mine age is departed and is removed from me as a shepherd's tent."

xl. 22.

"It is he.. that stretcheth out the heavens as a curtain, and *spreadeth them* out as a tent to dwell in."

LUKE ix. 33.

"Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias."

2 PET. i. 13.

"Yea, I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me."

We find, from numerous passages in the Old Testament, that in very early times *tents* were almost the only dwellings of mankind. Abraham, Isaac, and Jacob, dwelt in tents; and Balaam, when blessing their descendants, exclaimed, How goodly are thy tents, O Jacob, and thy tabernacles, O Israel! We read, that in the Wilderness the people worshipped, every man in his *tent-door;* and the sons of Rechab were expressly commanded by their father, 'All your days ye shall dwell in tents.'

At the present day, a large portion of the inhabitants in eastern countries, *are dwellers in tents.*

Tents may be of various forms and sizes, and while most of them are made of very common materials, others, which are designed for the residences of great persons, are often fitted up very magnificently. Mr. Madox mentions passing about twenty tents of the Bedouin Arabs, on the banks of the river Nile, "Some of them very large, and apparently well arranged in different apartments. These are generally the residences of the chiefs and their families." A tent must have a supporting pole, or poles, placed near the centre. Mr. Bruce relates, that one day, claiming protection from an Arab family, *he took hold of the pole which supported* the tent; and there is probably some allusion to a custom of this kind in the words of the Lord *by the mouth of* Isaiah—"Let Him take *hold of my*

strength, that he may make peace with me; and he shall make peace with me." That is, let him claim my *protection*, and he shall have it; but if he resist, he must perish.

We read in the book of Job, that at the reproof of the Most High, "the pillars of Heaven tremble," as the supporting pillars of a tent do, when shaken by the storm.

Over these poles, or pillars, which form the "strength" of the tent, is stretched the *covering*, and this is generally of coarse hair-cloth. "All the tents of the Bedouins that I have ever seen," writes Mr. Buckingham, "are made of sheep's wool, and goats' and camels' hair, and are mostly black, with sometimes, but rarely, stripes of white, grey, or brown; but this is so small a proportion, that even these striped tents all look black at a distance."

"Tents are distinguished from houses by an epithet expressive of the materials of which each is composed; 'Beeout Hadjar,' or dwellings of stone, being the name given to all buildings, large or small; and 'Beeout Shaar,' or dwellings of hair, being the name given to all the tents of the Bedouins, which are almost universally made of a black or brown cloth of hair, made in the camp, from sheep's, goat's, and camel's hair, in various proportions."

On the words, "I am black but comely, as the tents of Kedar," Mr. Hartley remarks,—"To the tents of the Turcomans, viewed singly, it would be often difficult to ascribe the attribute of comeliness; but *as forming part of a prospect, they are a very beautiful object.*"

Dr. Shaw's description of these tents is very clear and concise. "Nothing, certainly, can afford a more delightful prospect, (he observes,) than a large extensive plain, with those moveable habitations pitched in circles upon them. When we find any number of these tents together (and I have seen from three to four hundred), they are usually *placed in a circle*. They differ in bigness

according to the number of people who live in them; and are accordingly supported, some with one pillar, others with two or three, whilst a curtain, or carpet, let down upon occasion from each of these divisions, turns the whole into so many separate apartments." Thus we read of Jacob's tent, Leah's tent, &c.

The following is a description of Bedouin tents—such as are common among the middle classes, as we may call them: "It is usual to have nine poles or posts,—three in the middle, and an equal number on each side of the tent. The tent is divided into two parts, the men's apartment, and the women's; these apartments are separated by a white woollen carpet of Damascus manufacture, (sometimes...interwoven with patterns of flowers); this partition is drawn across the tent, and fastened to the three middle posts. In the men's apartment the ground is generally covered with a good Persian or Bagdad carpet; ...the women's apartment is the receptacle for the cooking utensils, the butter and water-skins, &c.

"These tents are kept firm and steady by bracing, or stretching down their eaves with cords, tied to hooked wooden pins, well pointed, which they drive into the ground with a mallet; one of these pins answering to the nail, as the mallet does to the hammer, which Jael used in fastening to the ground the temples of Sisera.* The pillars which I have mentioned, are straight poles, eight or ten feet high, and three or four inches in thickness; serving, not only to support the tent itself, but, being full of hooks fixed there for the purpose, the Arabs hang upon them their clothes, baskets, saddles, and accoutrements of war."

It has already been observed, that the fittings up of some of these dwellings are very handsome. Mr. Morier describes the tent of a chief among the Eelauts, as "composed of a wooden frame of circular laths, which was fixed on the ground, and then covered over with

* Lord Lindsay observes, "I never drive in a tent-pin without *thinking of Jael and Sisera.*"

large felts, that were fastened down by a cord, ornamented by tassels of various colours. A curtain, curiously worked by the women with coarse needlework of various colours, was suspended over the door."

Mr. Ainsworth writes of a tent prepared for his use by a powerful eastern chief. "It was circular, and very capacious, being divided into two parts, the outer canvass walls at a distance of about four feet from the inner; and a circular gallery thus left... The central space, besides its canvass walls, was lined with a pretty pattern of red print; on the floor were carpets, and in front a double row of cushions, with variegated yellow and red silks, on which flowers of gold were exquisitely wrought."

CHIEF'S TENT.

A late King of Persia caused a tent to be made, that cost £150,000. It was called the "House of Gold," because there was nothing but gold that glistened in every part of it. Mr. Harmer gives an instance of a superb tent covered on the outside with scarlet cloth, and lined with violet-coloured satin, ornamented with animals and flowers, formed of precious stones and pearls.

The carpets are the work of the women. Even for the *common Arab* tents the women weave goats'

hair into carpets and cloth, and curtains. It may easily be supposed, that dwellings so frail are very subject to accident. Burckhardt relates, that on one occasion, when encamped near Mount Seir, a gust of wind threw down all the tents at the same moment. Mr. Buckingham thus details the effects of a storm upon a large encampment on the east of Jordan. About midnight came on "a dreadful tempest, which gathered up in pitchy darkness, and descended in a torrent of thunder, lightning, and rain. The tents were thus beaten down, and the affrighted flocks and herds flying to them for shelter, increased the general confusion; while, amid the awful darkness which succeeded to the lightning's glare, and the deluge of rain that swept everything before it, the mingled cries of terror uttered by the women, the children, and the cattle, added only to the horror of the scene. We continued in this situation until the day broke upon us, and displayed a perfect wreck, as not a tent throughout the whole encampment was left standing; and many of the young infants, as well as the tender kids and lambs which had been exposed to the storm without shelter, were dead and dying round us; in short, the devastation was more marked and more extensive, than I should have thought it possible for such a storm to have occasioned on shore."

The readiness, too, with which these habitations are removed from place to place, has furnished the sacred writers with a beautiful emblem of the shortness and uncertainty of life. Thus, Hezekiah, when stricken with dangerous sickness, complains that his age is removed, like a *shepherd's tent.** "There is something very me-

* In the well-watered parts of the country between the Euphrates and the Tigris, there are still several tribes who support themselves by their horses, their buffaloes, their cows, and by agriculture. They remove their habitations from country to country, according as they want lands to till, or pasturage; it is for this reason we sometimes find whole villages, where, the day before, there was not a single *hut.*

lancholy," writes Lord Lindsay, "in our morning flittings. The tent-pins are plucked up, and in a few minutes a dozen holes, a heap or two of ashes, and the marks of the camels' knees in the sand, soon to be obliterated, are the only traces left of what has been for a while our home."

ARAB TRIBES BREAKING UP AN ENCAMPMENT.

A recent traveller observes:—"Now we were taught the meaning of 'dwelling in tents with Isaac and Jacob.' Such a life is one of constant dependance and faith. In the morning, when the tent is struck, the traveller never knows where he is to pitch it at noon or evening; whether it is to be beside the palm and springs of water, or in solitude and sand."

How beautifully *does* St. Paul contrast with this

uncertain changing state, the immortality for which he longed! "We know, that if our earthly house of this tabernacle were dissolved, we have a building of God; a house not made with hands, eternal in the heavens!"

There are, indeed, "a thousand allusions to this primitive mansion in Scripture, almost unintelligible, till familiarity with the tent and the desert explains them." The prophet Isaiah, declaring the power and majesty of Jehovah, represents him as spreading out the heavens like one vast tent to dwell in, and to fill with his glory; and again, when predicting the future blessedness and security of Jerusalem, and typically of the Church of God, he employs this beautiful language: "Thine eyes shall see Jerusalem a quiet habitation—a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken;" while the wonderful increase of the Church in the latter days is also foretold by him in these striking words:—"Enlarge the place of thy tent, and stretch forth the curtains of thy habitation; spare not, lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left."—See BUCKINGHAM'S *Travels among the Arab Tribes*, pp. 8, 52, 88; HARTLEY'S *Researches in Greece*, p. 245; BURCKHARDT'S *Notes on the Bedouins and Wahabys*, vol. i. pp. 37—43; SHAW'S *Barbary*, vol. i. pp. 398, 399; MORIER'S *Second Journey through Persia*, &c. p. 251; AINSWORTH'S *Asia Minor*, &c. vol. i. pp. 311, 312: CALMET'S *Dictionary*: *Fragments*, No. clxxxvii.; HARMER'S *Observations on the Song of Solomon*; LORD LINDSAY'S *Travels*, vol. i. p. 305; *Narrative of a Mission of Enquiry to the Jews*, p. 88.

ABRAHAM'S TENT.

GENESIS xviii. 1–11.

Abraham "sat in the tent door in the heat of the day. And he lift up his eyes and looked, and, lo, three men stood by him: and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. . . . And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent. And he said, I will certainly return unto thee according to the time of life; and lo, Sarah thy wife shall have a son. And Sarah heard it in the tent door, which was behind him."

When Mr. Buckingham was on his way to Orfah, the "Ur" of *the Bible, and was* travelling over a plain, he

visited the tent of a Sheikh, which was pitched at different periods near all his villages successively. "When we alighted at his tent door," writes Mr. B., "our horses were taken from us by his son, a young man well dressed. His father was sitting beneath the awning in front of the tent itself, and rose up to receive us, exchanging the salute of welcome, and not seating himself till all his guests were accommodated. The tent occupied a space of about thirty feet square, and was formed by one large awning, supported by twenty-four small poles, in four rows of six each, the ends of the awning being drawn out by cords fastened to pegs in the ground. The half of this square was open in front and at the sides, having two rows of poles clear, and the third row was closed by a reeded partition, behind which was the apartment for the females, surrounded entirely by the same kind of matting. . . . The form of Abraham's tent seems to have been exactly like the one in which we sat; for in both there was a shaded open front, in which he could sit in the heat of the day, and yet be seen far off; and the apartment of the females where Sarah was, when he stated her to be *within* the tent, was immediately *behind* this, in which she prepared the meal for the guests, and listened to them."—See BUCKINGHAM'S *Travels in Mesopotamia*, vol. i. pp. 30—34.

BEDOUIN TENTS NEAR TEKOA.

During an excursion to Engedi, Dr. Robinson passed a night in an Arab camp, of which he writes as follows:—

"In the bright light of the moon, the scene was highly romantic. We were here on the lofty hill-side, looking out upon the dark mass of the Frank Mountain, and the sacred region of Bethlehem; while around us were the black tents, the horses picketed, and the numerous flocks of sheep and goats, all still, like the silence of the *desert.*

"We rose soon after four o'clock, and looked about upon the encampment. All was already in motion at this early hour. There were about six hundred sheep and goats, the latter being the most numerous; and the process of milking was now going on. They have few cows. The six tents were arranged in a sort of square; they were made of black hair-cloth, not large; and were mostly open at one end and on the sides, the latter being turned up. The tents formed the common rendezvous of men, women, children, calves, lambs, and kids. The women were without veils, and seemed to make nothing of our presence. Here we had an opportunity of seeing various processes in the housekeeping of nomadic life. The women in some of the tents were kneading bread, and baking it in thin cakes in the embers, or on iron plates over the fire. Another female was churning the milk ..... In another tent a woman was kneeling and grinding at the handmill."—Dr. ROBINSON'S *Researches*, vol. ii. pp. 179, 180.

TENTS OF THE TURKMANS.

"The winter habitations of the Turkmans in the hilly districts are, as I have mentioned before, erected on the declivity of the hills, so as to be, by their position, somewhat sheltered from the northerly winds. Sometimes five or six families live together on one spot in as many tents; but for the greater part tents of single families are met with at one or two miles distance from each other. In proportion to the arable land, which the hilly parts contain, these districts are better peopled than the plain, where a thousand tents are scattered over an extent, of the most fertile country, of at least five hundred square miles. The structure of the habitations of these shepherds is, of course, extremely simple; an oblong square wall of loose stones, about four feet high, is covered over with a black cloth made of goats' hair, *which is supported* by a dozen or more posts,

so that in the middle of the tent the covering is elevated about nine feet from the ground. A stone partition is built across the tent near the entrance. I found in every tent that the women had uniformly possession of the greater half to the left of the door; the smaller half, to the right hand side, is appropriated to the men, and there is also a partition which generally serves as a stable for a favourite horse of the master or of one of his sons. The rest of the horses and cattle are kept in caverns, or in smaller huts built on purpose....The Turkmans have also a kind of portable tent made of wood, like a round bird-cage, which they cover with large carpets of white wool. The entrance may be shut up by a small door; it is the exclusive property of the ladies, and is only met with in families who are possessed of large property."* —BURCKHARDT'S *Travels in Syria*, pp. 635, 636.

FEAST OF TABERNACLES.

LEVITICUS xxiii. 33, &c.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, The fifteenth day of this seventh month shall be the feast of tabernacles for seven days unto the Lord.... When ye have gathered in the fruit of the land, ye shall keep a feast unto the Lord seven days: on the first day shall be a Sabbath, and on the eighth day shall be a Sabbath. And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days....Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths (tents): That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the Lord your God."

* *See* "The Harem," in chapter ii.

JOHN vii. 37–39.

"In the last day, that great day of the Feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water."

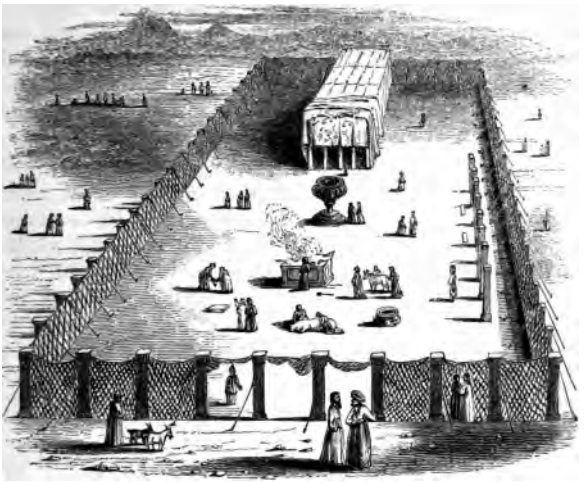
The feast of tabernacles was so called because the Israelites kept it under green tents, or arbours, in memory of their dwelling in tents in their passage through the wilderness. It was one of the three great solemnities, wherein all the males were obliged to present themselves before the Lord. It was celebrated after harvest, on the 15th day of the month Tisri, which answers to our month of September. The feast continued eight days; but the first day and the last were the most solemn. Therein they returned thanks to God for the fruits of the earth they had then gathered in, and were also put in mind that they were but pilgrims and travellers in this world.—CRUDEN'S *Concordance.*

We are assured, that on the eighth day of the feast, the Jews presented at the temple the first fruits of their later crop; that is, of such things as were the latest in coming to maturity;—that they drew water out of the fountain of Siloam, which was brought into the temple, and being first mingled with wine, was poured out by the priests at the foot of the altar of burnt-offerings. The people in the mean time sung those words of the prophet Isaiah, "Therefore with joy shall ye draw water out of the wells of salvation." (xii. 3.) It is supposed that this custom was intended to solicit the blessing of the autumnal rains for the approaching seed-time, they being of so great consequence after the drought of an Eastern summer; and it appears to have been first practised by the Jews after their return from captivity in Babylon. It was then that the prophet Zechariah said, "It shall *come to pass,* that every one that is left

of all the nations which came against Jerusalem, shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the Feast of Tabernacles. And it shall be that whoso will not come up, ... upon them shall be no rain." (See Zechariah xiv. 16, 17.) It is probable that the Jews derived this rite from the Persians, and other nations, among whom they had dwelt in their captivity. The ancient Persians kept a feast, the name of which (Abrizan) means the *pouring out of water*, which was preparatory to the descent of the autumnal rains. It is, therefore, very likely that the returning Jews might think of adding some memorial of Jehovah's being the Giver of Rain to their ancient feast, which was to be celebrated about the same time with the Persian festival.

It is thought that our blessed Lord alluded to this ceremony, when on the *last* day, that *great* day of the feast, he stood in the temple and cried, "If any man thirst, let him come unto me, and drink."

The modern Jews not having the opportunity of going to the temple, nor of performing the ceremonies prescribed by Moses, each makes for himself, in some open place, a bower, or arbour, of branches of trees, hung around, and adorned as handsomely as he can. Here they eat and drink, and some even pass the night, at least, they pass as much time here as they used to pass in their houses, and this during the whole eight days of the festival. Sickness or old age is dispensed with from this ceremony; and when heavy rains fall they retire to their houses; for these bowers are not substantial enough to keep out the weather.—See CALMET, and HARMER'S *Observations*, vol. i., pp. 83, 90.



THE TABERNACLE.

Exodus xxxiii. 7, 9.

"And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the Tabernacle of the congregation. And it came to pass, that every one that sought the Lord went out unto the tabernacle of the congregation, which was without the camp .... And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses."

xxxv. 4, &c.

"And Moses spake unto all the congregation of the children of Israel, saying, This is the thing which the Lord commanded, saying, Take ye from among you an offering unto the Lord: whosoever is of a willing heart, let him bring it...blue, and *purple*, and scarlet, and fine linen,

and goats' hair, and rams' skins dyed red, and badgers' skins.. And all the women that were wise-hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose heart stirred them up in wisdom spun goats' hair."

EXODUS xxxvi. 8, &c.

"And every wise-hearted man among them that wrought the work of the tabernacle made ten curtains of fine twined linen, and blue, and purple, and scarlet .... And he made curtains of goats' hair for the tent over the tabernacle.... And he made a covering for the tent of rams' skins dyed red, and a covering of badgers' skins above that.....And he made an hanging for the tabernacle door of blue, and purple, and scarlet, and fine twined linen, of needle-work."

NUMBERS ix. 15–18.

"And on the day that the tabernacle was reared up the cloud covered the tabernacle, namely, the tent of the testimony: And at even there was upon the tabernacle as it were the appearance of fire, until the morning. So it was alway: the cloud covered it by day, and the appearance of fire by night. And when the cloud was taken up from the tabernacle, then after that the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents. At the commandment of the Lord the children of Israel journeyed, and at the commandment of the Lord they pitched: as long as the cloud abode upon the tabernacle they rested in their tents."

2 SAM. vii. 5, 6.

"Go, and tell my servant David, thus saith the Lord, Shalt thou build me an house for me to dwell in? Whereas I have not dwelt in any house since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle."

PSALM XV. 1.

"Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?"

XXVII. 5, 6.

"For in the time of trouble he shall hide me in his pavilion: in the secret of his tabernacle shall he hide me;... And now shall mine head be lifted up above mine enemies round about me: therefore I will offer in his tabernacle sacrifices of joy:..."

LXXXIV. 1.

"How amiable are thy tabernacles, O Lord of hosts!"

REV. XXI. 3.

"And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."

The Tabernacle, or the tent which was constructed and arranged by Moses in the wilderness, under the express direction of God himself, "was, as it were, the palace of the Most High, the dwelling of the God of Israel; wherein the Israelites, during their journeyings in the wilderness, performed the chief of their religious exercises, offered their sacrifices, and worshipped God. It was thirty cubits in length, and ten in breadth and in height. It was divided into two partitions: the first was called, *The Holy Place*,—here were placed the table of shew-bread, the golden candlestick, and the golden altar of incense. The second was called, *The Most Holy Place*, wherein, before the building of the temple, the *Ark of the Covenant* was kept, which was a symbol of God's gracious presence with the Jewish church. The Most Holy was divided from the Holy

Place by a curtain, or veil, of very rich cloth, which hung upon four pillars of shittim wood, that were covered with plates of gold."—CRUDEN'S *Concordance.*

The Tabernacle had no window. It was covered by several curtains; the first, on the inside, was the colour of hyacinth, striped with purple, scarlet, and crimson. Over this were others of goats' hair, which hindered the rain from penetrating, and preserved the rich curtains. Over these veils of goats' hair were two others; one of sheep-skins dyed red, the other of sheep-skins dyed azure-blue.—CALMET.

With regard to the materials for the construction of these coverings, the following extracts are valuable:—

"The Turkman women are very laborious; besides the care of housekeeping, they work the tent coverings of goats' hair, and the woollen carpets, which are inferior only to those of Persian manufacture. They seem to have made great progress in the art of dyeing; their colours are beautiful. Indigo and cochineal, which they purchase at Aleppo, give them their blue and red dyes, but the ingredients of all the others, especially of a brilliant green, are herbs which they gather in the mountains of Armenia; the dyeing process is kept by them as a national secret."—BURCKHARDT'S *Syria,* &c., pp. 639, 640.

"The covering of a tent consists of pieces of stuff made of black goats' hair, about three quarters of a yard in breadth, its length being equal to that of the tent; according to the depth of the tent, ten or more of these pieces are stitched together: this goats' hair covering keeps off the heaviest rain, as I know from experience."—BURCKHARDT'S *Notes on the Bedouins,* &c., p. 37.

"In the king of Persia's tents, magnificent hangings of needle-work are suspended, as well as on the doors of the great mosques in Turkey."—MORIER'S *Second Journey through Persia,* &c. p. 251.

HANGINGS OF NEEDLE-WORK.

The custom of colouring rams' skins red still continues... "All our baggage consisted of a sheep-skin coat, the woolly side in, and the other side *coloured red with ochre*, and greased to keep out the rain."—IRBY and MANGLES, p. 258.

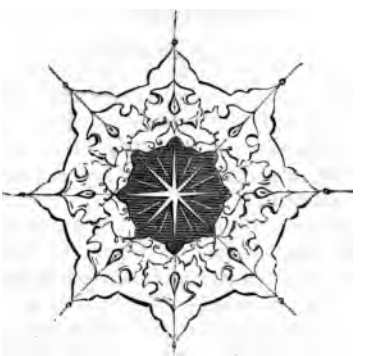
Tabernacle is sometimes put for heaven, the dwelling-place of the blessed. When the Psalmist exclaims, "I will abide in thy tabernacle for ever. How amiable are thy tabernacles, O Lord of Hosts!" although his words had a direct and obvious reference to the House of God on earth, they pointed the eye of faith to his courts above.

The Jews, we find, did often understand heaven by such *forms of speech; and* thus St. Paul speaks of a

"greater and more perfect tabernacle, not made with hands." The true Christian, while reading the account of the Tabernacle in the wilderness, whereon the glory of Jehovah rested, and where Moses was permitted to speak unto God, "as a man speaketh to his friend," will look forward with humble, yet earnest hope to that blessed time when the same glorious presence shall be with his redeemed people, not in an earthly wilderness, and for a limited time; but for ever and ever, in the fair land of promise, the heavenly Canaan, "*The rest and the inheritance*" of the Israel of God.

Then shall the fulfilment of all those "good things" which were but feebly shadowed forth in the first tabernacle, be announced by a "great voice out of heaven, saying,"—

"Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God."



CHAPTER II.

HOUSES.

HOUSES—SOMETIMES BUILT OF STONE—STONES OF IMMENSE SIZE USED IN BUILDING—HOUSES IN THE HAURĀN—UNBURNT BRICKS AND MORTAR — EASTERN BUILDINGS OFTEN PERISHABLE — WALLS — DIGGING THROUGH WALLS — NAILS IN WALLS — GATES OF EASTERN CITIES MUCH RESORTED TO FOR PUBLIC BUSINESS—MARKETS HELD AT GATES—CLOSED AT NIGHT—IRON AND BRASS GATES—STONE GATES AND BARS—LARGE GATES A MARK FOR ROBBERS — KING'S GATE—LOCKS AND KEYS — MANNER OF CARRYING THE KEY—EASTERN STREETS—STREET IN SMYRNA—ARAB DWELLINGS—MEAN EXTERIOR OF EASTERN HOUSES—PLAN OF AN EASTERN HOUSE—PORCH OR DOOR—THRESHOLD — COURT OR QUADRANGLE — THE PARALYTIC — PAVEMENTS—GALLERIES—CHAMBERS—THE HAREM—STAIRS —WINDOWS — FLAT ROOFS — CARAVANSERIAS — TOWER AT MAHANAIM—TOWERS IN THE DESERT—TEMPLE OF DAGON—PALACE OF KING AHASUERUS—THE TEMPLE AT JERUSALEM.

HOUSES OF STONE.

LEVIT. xiv. 45.

"And he shall break down the house, the stones of it, and timber thereof."

1 KINGS v. 17.

"And they brought great stones, costly stones, and hewed stones, to lay the foundation of the house."

vii. 10.

"...Stones of ten cubits, and stones of eight cubits."

PSALM cxviii. 22.

"The stone which the builders refused is become the head-stone of *the corner.*"

ISAIAH ix. 10.

"The bricks are fallen down, but we will build with hewn stones."

AMOS v. 11.

"Ye have built houses of hewn stone, but ye shall not dwell in them."

In progress of time men began to raise more substantial and permanent dwellings for their greater comfort and security. In places where wood was scarce, houses were often built entirely of stone. In larger buildings, stones of immense size were used. Among the ruins of Baalbec are "three stones, which alone occupy a space of *one hundred and seventy-five feet and one half:* viz. the first, *fifty-eight feet seven inches;* the second, *fifty-eight feet eleven;* and the third, exactly *fifty-eight feet;* and each of these are *twelve feet thick.* These stones are of a white granite, with large shining flakes; there is a quarry of this kind of stone under the whole city and in the adjacent mountains, which is open in several places; and among others, on the right as we approach the city, there is still lying there a stone, hewn on three sides, which is *sixty-nine feet two inches long, twelve feet ten inches broad, and thirteen feet three inches in thickness.*"—See CALMET, *Fragment,* lx.

In the wonderful piece of wall identified by Dr. Robinson with part of the ancient foundations of the Jewish temple at Jerusalem, is a corner-stone, measuring "*thirty feet ten inches in length, by six and a half feet broad.*"—*Researches,* vol. i. p. 423.

"The ancient towns on the great plains of the Haurān* are entirely built of stone. These fertile plains were peopled by a race dwelling in houses, "as early as the time of Job, or even before, as in his day, his sons and daughters feasted luxuriously in *houses;* while the Chaldeans and Sabeans, who, like the present inhabitants of

* It is supposed by several that the country now called the Haurān *formed part of, or at* any rate was adjacent to, the land of Uz.

the neighbouring desert, the Bedouin Arabs, fell upon the inhabitants of the plains, and carried off their camels and flocks, smiting those who resisted with the edge of the sword,* probably lived as their successors at this moment do, in tents. Wherever, indeed, the cultivators of the soil were fixed, as in these towns of the Haurān, and led a settled life, as distinguished from the wanderers of the desert, their habitations must always have been of stone, from the great abundance of that material, and the total want of wood; and buildings so constructed, of low and massive proportions, with large and solid blocks, united with careful and excellent workmanship, would endure as long as the most ancient structures now existing in any part of the globe.

"The buildings are in themselves so strong, being wholly composed of stone, including roofs, and even doors, that they never need repairs. In times of great danger, when a visit from Arabs of the desert is apprehended, the inhabitants either retire to some other town, or barricade themselves in their houses by heaping up loose stones to oppose the approach of horsemen to the most defenceless parts of their dwellings, while they can assail them with the same materials from the terraces above. It is only by walls of loose stones, heaped up without cement, that the enclosures for the cattle are formed, unless, as is sometimes the case, they are driven into the dwelling itself at night, where they remain perfectly secure from depredation."—BUCKINGHAM'S *Arab Tribes*, pp. 180, 326.

"In general each dwelling (in the towns of the Haurān) has a small entrance leading into a court-yard, round which are the apartments; of these the doors are usually very low. The interior of the rooms is constructed of large square stones; across the centre is a

* See the 1st chapter of the Book of Job, which is generally considered to be the most ancient of all the books of Scripture; where many coincidences will strike the reader, between the present state of the Haurān, *and the ancient picture* of the land of Uz.

single arch, generally between two and three feet in breadth, which supports the roof; this arch springs from very low pilasters on each side of the room, and in some instances rises immediately from the floor; upon the arch is laid the roof, consisting of stone slabs one foot broad, two inches thick, and about half the length of the room, one end resting upon short projecting stones in the walls, and the other upon the top of the arch....The rooms are seldom higher than nine or ten feet, and have no other opening than a low door, with sometimes a small window over it. In many places I saw two or three of these arched chambers one above the other, forming so many stories....To complete the durability of these structures, most of the doors were anciently of stone, and of these many are still remaining; sometimes they are of one piece, and sometimes they are folding doors; they turn upon hinges worked out of the stone, and are about four inches thick, and seldom higher than about four feet, though I met with some upwards of nine feet in height."—BURCKHARDT's *Syria, &c.*, pp. 58, 59.

UNBURNT BRICKS—MORTAR.

EXODUS i. 11–14.

"And they built for Pharaoh treasure cities... And the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar and in brick."

v. 6, &c.

"And Pharaoh commanded... the taskmasters of the people, and their officers, saying, Ye shall no more give the people straw to make brick as heretofore; let them go and gather straw for themselves. And the tale of the bricks which they did make heretofore ye shall lay upon them; ye shall not diminish ought thereof.... So the people were scattered abroad throughout all the *land of Egypt* to gather stubble instead of straw."

JOB x. 9.

"Remember, I beseech thee, that thou hast made me as the clay, and wilt thou bring me into dust again?"

xxx. 19.

"He hath cast me in the mire, and I am become like dust and ashes."

ISAIAH xli. 25.

"He shall come upon princes as upon mortar, and as the potter treadeth clay."

JEREMIAH xliii. 9.

"Take great stones in thine hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes."

NAHUM iii. 14.

"Go into clay, and tread the mortar, make strong the brick-kiln."

MALACHI iv. 3.

"And ye shall tread down the wicked; for they shall be ashes under the soles of your feet."

The more common materials, however, were, and still are, *unburnt bricks*. Of these, the pyramids of Egypt were constructed. They are composed of "clay, mud, and straw, slightly blended and kneaded together, and afterwards baked in the sun. The straw which keeps these bricks together, and still preserves its original colour, seems to be a proof that these bricks were never burnt or made in kilns."—SHAW's *Barbary*, vol. i. p. 250.

"The manner of preparing the mud for these sun-dried bricks (which the people build with for want of wood), fully explains the harshness and tyranny of compelling the Jews to make bricks without straw. The mud is brought to a proper consistency in a pit; they then strew over it a quantity of straw chopped in pieces about an inch in length; this is well trodden and mixed by the feet of the work people. Without the straw the bricks are little *worth, being* deficient in adhesiveness:

it serves, in fact, the same purpose as the chopped hair in English mortar." — Rev. J. N. ALLEN'S *Diary in Sinde and Affghanistan*, pp. 170, 171.

Mr. Morier thus describes the building of a fort in Persia:—"We found about one hundred peasants at work upon it. The walls are made with sun-burnt bricks, with a previous foundation of common stone, and the archways of the gates of bricks baked in a kiln. The bricks baked in the sun are composed of earth dug from pits in the vicinity, which is mixed up with straw, and then, from the form in which they have been cast, are arranged on a flat spot in rows, where the sun hardens them. This style of building is called the 'kah-gil,' or straw and clay. The peasants who were at work had been, as usual, collected by force, and were superintended by several of the king's officers, who with hard words, and sometimes harder blows, hastened them in their operations. Their fate resembled that of the Israelites, who no doubt were employed in the same manner in buildings for Pharoah, and with the same sort of materials. Their bricks were mixed up with straw; they had to make a certain quantity daily; and their taskmasters treated them cruelly if their task was not accomplished. The complaints which they made were natural, and resembled the language used frequently on similar occasions by the oppressed in Persia. 'There is no straw given unto thy servants, and they say to us, Make brick; and, behold, thy servants are beaten; but the fault is in thine own people.' Part of the labourers were occupied in treading mortar, part in bringing clay, and several were employed at the brick-kilns, which had been erected in the immediate vicinity of the building, for baking the bricks."—MORIER'S *Second Journey through Persia, &c.*, pp. 199, 200.

Mr. Jowett mentions, in his "Researches in the Mediterranean," that in one place the people "were making bricks with straw cut into small pieces, and mingled *with the clay to* bind it. They were, in short, engaged

exactly as the Israelites used to be, making bricks with straw; and for a similar purpose—to build extensive granaries for the Bashaw—treasure cities for Pharaoh."—JOWETT'S *Researches in the Mediterranean*, p. 167.

The outside of the houses in Persia "is plastered over with a mixture of mud and cut straw, which gives them a somewhat neat and agreeable appearance; especially if, as is usually the case, the margins of the windows and doors are skirted with borders of white plaster, which, alternating with the spaces of brown mud, impart to the front a lively variety." The rooms, also, are often plastered with the same mixture. The straw is cut up fine in the process of threshing.—PERKINS' *Residence in Persia.*

In Barbary, they make a kind of mortar or plaster for building, thus—"they take one part of sand, two parts of wood-ashes, and three of lime; which, after it is well sifted and mixed together, they beat for three days and nights incessantly, with wooden mallets, sprinkling them alternately, and at proper times, with a little oil and water, till they become of a due consistence."—SHAW'S *Barbary*, vol. i. p. 372.

"The soil is so strong in Persia, that water has only to be conducted upon almost any spot, to form tenacious mortar, which is dug up with a spade, and slightly worked by the feet of men, and then laid into a wall (piece being thrown upon piece by hand), four feet thick and three feet high. This is allowed to harden and dry a few days, when another layer of similar dimensions, but a little thinner, is laid upon it, and the same process is repeated until the wall is carried up to the desired elevation. These walls, when thoroughly dried, are very hard; and if kept dry by being plastered over with mud and straw, may last for ages. The walls that enclose the courts of the houses and the walls of the towns in Persia, are of the same construction."—PERKINS' *Residence in Persia.*

EASTERN BUILDINGS OFTEN PERISHABLE.

JOB iv. 19.

"How much less in them that dwell in houses of clay, whose foundation is in the dust."

xv. 28.

"He dwelleth in desolate cities, and in houses which no man inhabiteth, which are ready to become heaps."

ISAIAH ix. 10.

"The bricks are fallen down, but we will build with hewn stones."

ISAIAH xxxi. 18.

"Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant."

JEREMIAH xxx. 28.

"The city shall be builded upon her own heap."

EZEKIEL xiii. 10, 11.

"One built up a wall, and lo, others daubed it with untempered mortar. Say unto them which daub it with untempered mortar, that it shall fall: there shall be an overflowing shower; and ye, O great hailstones, shall fall; and a stormy wind shall rend it."

AMOS vi. 11.

"Behold the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts." (ix. 11.)

ZECH. ix. 3.

"Tyrus... heaped up silver as the dust, and fine gold as the mire of the streets."

Although these materials (the unburnt bricks and mortar) are, when well made, and under some circumstances very durable, as for instance, in the case of the Pyramids in Egypt,—yet they are far otherwise when *hastily put together*, and subjected to storms and rain.

The houses at Damascus, Mr. Wilson tells us, are built of these bricks, not dried by fire, but by the heat of the sun; and in summer they crack and crumble by the heat, creating a most offensive dust, especially when rain is followed by wind; while, during wet weather, the slough arising from them renders the streets almost impassable.—See RAE WILSON'S *Travels*, vol. ii. pp. 117—119.

Many of the villages in Barbary "are made up in a careless, slovenly manner, with mud, stone, timber, hurdles, and such materials as are not the most durable, but the most easily procured."—SHAW'S *Barbary*, vol. i. p. 42.

"When villages built of these bricks fall into rubbish, which is often the case, the roads are full of small particles of straw extremely offensive to the eyes in a high wind. Village after village may be seen in Egypt, built of unburnt brick, crumbling to ruins, and giving place to new habitations.... In every part of Egypt we find the towns built upon the ruins, or rather the *rubbish* of former habitations."—JOWETT'S *Researches in the Mediterranean.*

Another traveller has taken notice of the mouldering down of some Eastern buildings upon a shower of rain, as an illustration of the untempered mortar of which Ezekiel speaks. "The rains cause the walls to fall, which are built of clay, the mortar plastering dissolving. This plaster hinders the water from penetrating the bricks; but when the plastering has been soaked with wet, the wind cracks it, and occasions the rain in some succeeding shower to get between, and dissolve everything."

"When I was at Tozer," writes Dr. Shaw, "in December 1727, we had a small drizzling shower, that continued for the space of two hours; and so little provision was made against accidents of this kind, that several of the houses, which are built only as usual, with palm branches, mud, and tiles baked in the sun, corresponding perhaps to, and explanatory of, the *untempered* mortar,

fell down by imbibing the moisture of the shower. Nay, provided the drops had been either larger, or the shower of a longer continuance, or *overflowing*, the whole city would have undoubtedly dissolved and dropped to pieces."—SHAW'S *Travels in Barbary*, vol. i. p. 250.

WALLS OF JERUSALEM.

WALLS.

DEUT. i. 28.

"The cities are great, and walled up to heaven."

iii. 5.

"All these cities were fenced with high walls...beside unwalled towns, a great many."

REV. xxi. 12.

"And (the city) had a wall great and high."

If they raised up anciently the walls of their cities so *high* as not to be liable to be scaled, they thought them

safe; the same simple contrivance is to this day sufficient to guard places from the Arabs, who live in the very wilderness in which Israel wandered when the spies discouraged them by saying, "The cities are walled up to heaven;" and who are a nation more inured to warlike enterprises than the Israelites were?

"The great monastery at Mount Sinai," Thevenot says, "is well built, of good freestone, with very high smooth walls. On the east side there is a window, by which those that were within drew up pilgrims into the monastery with a basket, which they let down by a rope that runs in a pulley, to be seen above at the window, and the pilgrims went into it one after another. [In something of this way St. Paul must have been let *down* the walls of Damascus, which were low.] These walls are so high that they cannot be scaled, and without cannon the place cannot be taken."—See HARMER'S *Observations*, vol. i. pp. 390, 391.

The town of Shohba (in a district east of the Haurān,) "was formerly one of the chief cities in these districts, as is attested by its remaining town walls,... (which) may be traced all round the city, and are perfect in many places."—BURCKHARDT'S *Syria*, &c. p. 70.

DIGGING THROUGH WALLS.

JOB xxiv. 16.

"In the dark they dig through houses, which they had marked for themselves in the day-time."

EZEKIEL viii. 7-9.

"And he brought me to the door of the court; and when I looked, behold, a hole in the wall! Then said he unto me, Son of man, dig now in the wall; and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do *here*."

MATT. vi. 19.

"Lay not up for yourselves treasures upon earth.... where thieves break through and steal."

xxiv. 43.

"But know this, that if the goodman of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up" (or, to be dug through).

In entering premises by burglary, the Easterns do not break through doors or windows, for these are not easily accessible, but they make their way through the walls. The words "break through," and "broken up," properly mean to "dig through."

Nothing is more common in India, than for thieves to dig through the mud walls at night, and plunder the inhabitants.

NAILS IN EASTERN WALLS.

EZRA ix. 8.

"And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us *a nail in his holy place*, that our God may lighten our eyes, and give us a little reviving in our bondage."

ISAIAH xxii. 23—25.

"And I will fasten him as a *nail in a sure place*... And they shall hang upon him all the glory of his father's house,...all vessels of small quantity, from the vessels of cups even to all the vessels of flagons.

"In that day, saith the Lord of Hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off; for the Lord hath spoken it."

Speaking of the houses at Damascus, Mr. Wilson says, "In building, the plan is to *fix nails or pins of wood in the walls* while still soft, to suspend such domestic articles as are required, since, consisting altogether of clay, they are too frail to permit of the operation of a hammer."—Rae Wilson's *Travels*, vol. ii. p. 118.

It is evidently to this custom that the sacred writers refer in the texts quoted above, making it expressive of security and perpetuity. For Ezra, after speaking of the afflictions of his people, and representing them as delivered to captivity and the sword, in strange lands, where they wandered defenceless, having no secure dwelling, nor place of refuge, adds, "And now for a little space grace hath been shewed from the Lord our God, to leave us a remnant to escape, and to give us a *nail in his holy place;*" thus restoring them to their own land, to the city and the house which he had chosen to put his name there, giving them once again a constant and sure abode in his holy mountain and temple.

And in like manner, Isaiah, when prophesying in the name of the Lord concerning the honours which should be conferred upon Eliakim, declares that he should be fastened as a *nail in a sure place;* thus signifying his security, and that upon him shall hang all the glory of his father's house.

"The words '*sure place*' (observes Mr. Wilson) are very expressive, for usually the walls of the Eastern houses are most *insecure.*"

GATES OF EASTERN CITIES.

Genesis xxiii. 10—end.

"And Ephron the Hittite answered Abraham in the audience...of all that went in at the gate of his city... and the field of Ephron...and the cave which was therein...were made sure unto Abraham for a possession... before all that went in at the gate of his city." (xxxiv. 24.)

RUTH iv. 1, &c.

"Then went Boaz up to the gate, and sat him down there...and he took ten men of the elders of the city, ...and they sat down....And Boaz said unto the elders and unto all the people, Ye are witnesses this day, that I have bought all that was Elimelech's."

2 CHRON. xviii. 9.

"And the king of Israel, and Jehosaphat, king of Judah, sat either of them on his throne,...in a void place at the entering in of the gate of Samaria; and all the prophets prophesied before them."

JOB v. 4.

"(The) children (of the foolish) are crushed in the gate."

PSALM cxxvii. 5.

"They shall speak with (or subdue—marg.) the enemies in the gate."

PROV. xxxi. 23.

"(The) husband (of a virtuous woman) is known in the gates, when he sitteth among the elders of the land."

LAMENT. v. 14.

"The elders have ceased from the gate."

DAN. ii. 49.

"Daniel sat in the gate of the king." (Esther ii. 19.)

AMOS v. 12.

"They turn aside the poor in the gate from their right."

ZECH. viii. 16.

"Execute the judgment of truth and peace in your gates."

MATTHEW ix. 9.

"And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and *followed him.*"

MATT. xvi. 18.
"The gates of hell shall not prevail against it."

GATES OF JERUSALEM.

Most eastern cities are built in the same manner, with a surrounding wall, and several gates. "Jerusalem has at present only four open gates, one on each of the four sides of the city, looking towards the north, south, east, and west. Besides these, there were formerly four other, mostly smaller gates, now closed up with walls." —ROBINSON'S *Researches*, vol. i. p. 386.

Shohba* has "eight gates, with a paved causeway leading from each into the town. Each gate is formed of two arches, with a post in the centre."—BURCKHARDT'S *Syria*, &c. p. 70.

In the early ages of the world, the gate of the city

* See p. 33.

was a place of great importance. It was the seat of justice, where complaints were heard, and justice done, and all public business transacted. From this circumstance, the judges were termed elders of the gate.* (Deut. xxii. 15, xxv. 7.)

When visiting the fort of El-Arish, "At mid-day, we went to the gate, to enjoy the coolness. The arched roof affords a complete shade at all times, and often a pleasant breeze passes through. Under such a gateway, probably, Lot was seated, for coolness' sake, when the angels came to Sodom; and for the same reason, the people of old used to resort to it, and it became the market-place. We saw how the gate became the seat of judgment, when a little after the governor appeared. His attendants having spread a mat and a carpet over it, and a cushion at each corner, he took his seat, inviting us to recline near him."—*Narrative of a Mission of Enquiry to the Jews*, p. 91.

Any person may see the ancient custom mentioned in Matt. ix. 9, exemplified to this day at the gate of Smyrna. The collector of customs sits there in the house allotted him, and receives the money which is due from various persons and commodities entering into the city. The exactions and rude behaviour of these men are just in character with the conduct of the *publicans* mentioned in the New Testament.—See HARTLEY'S *Researches*, pp. 216, 217.

The wicked are said to be *crushed in the gate*—that is, condemned and confounded.

The gates were the strong place of a city, on account of the importance of the business there conducted. So when our blessed Lord said that the gates of hell should not prevail against his Church, these words may signify, that all the strength and malice and skill of Satan should not overcome it. Many gates had towers near

* It may be remarked, that the gate of entrance to the now deserted Moorish palace of Alhambra in Spain is still called the gate of *justice, or judgment.*

them, for watchmen to observe what was going on without (2 Sam. xviii.).

MARKETS HELD AT GATES.

2 KINGS vii. 1.

"Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria."

Mr. Morier observes: "In our rides we usually went out of the town" (Teheran, in Persia) "at the gate leading to the village of Shah Abdul Azum, where a market was held every morning, particularly of horses, mules, asses, and camels. At about sunrise, the owners of the animals assemble, and exhibit them for sale. But, besides, here were sellers of all sorts of goods, in temporary shops and tents; and this, perhaps, will explain the custom alluded to in 2 Kings vii., of the sale of barley and flour in the gate of Samaria."—MORIER'S *Second Journey through Persia*, &c. p. 189.

"We had a market in front of one of the principal gates of the town. Slaves, sheep, and bullocks, the latter in great numbers, were the principal live stock for sale. There were at least fifteen thousand persons gathered together, some of them coming from places two or three days distant. Wheat, rice, and gussub, were abundant: tamarinds in the pod, ground nuts, ban beans, ochroes, and indigo.... Leather was in great quantities; and the skins of the large snake, and pieces of the skin of the crocodile, used as an ornament for the scabbards of their daggers, were also brought to me for sale."—DENHAM and CLAPPERTON, *Discoveries in Africa*, vol. i. pp. 216, 217.

CITY GATES CLOSED AT NIGHT.

REVELATIONS xxi. 12, 13, 25.

"And (the city) had twelve gates...on the east three

gates, on the north three gates, on the south three gates, and on the west three gates....And the gates of it shall not be shut at all by day; for there shall be no night there."

"Cairo is surrounded by a wall, the gates of which are shut at night....To the right and left of the great thoroughfares are by-streets, and quarters: most of the by-streets are thoroughfares, and have a large wooden gate at each end, closed at night, and kept by a porter within, who opens to any persons requiring to be admitted. The quarters mostly consist of several narrow lanes, having but one general entrance, which is also closed at night." —LANE'S *Modern Egyptians*, vol. i. pp. 5, 6.

IRON AND BRASS GATES.

PSALM cvii. 16.

"He hath broken the gates of brass, and cut the bars of iron in sunder."

ACTS xii. 10.

"When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city."

Vain would have been the precaution of building their walls high, unless the gates had been well secured also. One of the means whereby they secure them now, is the plating them over with thick iron. Algiers has five gates; and some of these have two, some three, other gates within them, and some of them plated all over with thick iron. After this manner the place where St. Peter was imprisoned seems to have been secured. Some of their gates are plated over in like manner with brass.—See HARMER'S *Observations*, vol. i. pp. 392, 393.

A traveller, describing his entrance into a monastery near Jerusalem, writes, "The passage is so low that it *will scarcely* admit a horse; and it is shut by a gate of

iron strongly secured in the inside. As soon as we entered, it was again made fast with various bolts and bars of iron; a precaution extremely necessary in a desert place, exposed to the incursions of the Arabs."

STONE GATES AND BARS.

DEUTERONOMY iii. 5.

"All these cities were fenced with high walls, gates, and bars."

In the towns of the Hauran, the doors, as well as other parts of the buildings, are of stone. Mr. Buckingham saw one "fifteen inches thick, from which some idea may be formed of these ponderous masses, how unwieldy they must be to open and shut, and with what propriety they might be enumerated under the terms of 'gates and bars,' when speaking of the threescore cities of Og, the king of Bashan; as these ponderous doors of stone were all closed on the inside with bars going horizontally or perpendicularly across them."—BUCKINGHAM'S *Arab Tribes*, pp. 221, 222.

"We came to Kuffer, once a considerable town. It is built in the usual style of this country, entirely of stone; most of the houses are still entire; the doors are uniformly of stone, and even the gates of the town, between nine and ten feet high, are of a single piece of stone."—BURCKHARDT'S *Syria*, &c., p. 90.

LARGE GATES A MARK FOR ROBBERS.

PROVERBS xvii. 19.

"He that exalteth his gate seeketh destruction."

MATT. vii. 13, 14.

"Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Here is an evident allusion to the attacks made by the Arabs, who are accustomed, when they find the doorways large enough, to ride into the houses of those whom they mean to plunder. To hinder them from so doing, Thevenot tells us, that the door of the house in which the French merchants lived at Rama, was not three feet high, and that all the doorways in the town were equally low.

To this oppressive practice, which is not confined to the Arabs, Zephaniah may refer, ch. i. 8, 9, "I will punish the princes, and all such as are clothed with strange apparel" (which does not belong to them); and adds, that "in the same day he will punish all those that leap on the threshold, which fill their masters' houses with violence and deceit;" which passage may be thus explained :—"I will punish those who wear the apparel which by violence and deceit their servants have brought them."—See HARMER, vol. i. pp. 217—220.

"Towards the streets the houses have few or no windows, but appear like blank walls, in which there is a gate or wicket, so small as to require those who enter to stoop very low. Such narrow entries must have been alluded to in the expression used by our Lord, in answer to a question put to him regarding the number of those who should be saved."—RAE WILSON'S *Travels*, vol. ii. p. 120.

The streets of Persia, which are narrow, crooked, irregular, and but roughly and partially paved, present nothing to the eye but dead mud walls, from eight to fifteen feet high. These are penetrated by gates or doors (leading to the court or quadrangle), small and low, in proportion to the prudence as well as the standing of the owner. For high, large gates are a token of wealth, which provokes the envy of equals, who will not be slow to find accusations, or the cupidity of superiors, who can as readily find pretexts sufficient to relieve the thrifty owner of his surplus revenue, if to strip him of *nothing more*. "He that exalteth his gate," as Solomon

warns us, "seeketh destruction."—PERKINS' *Residence in Persia*, pp. 152, 153.

KING'S GATE.

EZEKIEL xliv. 2, 3.

"This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel hath entered in by it, therefore it shall be shut. It is for the prince."

It is a common custom in Persia, when a great man has built a palace, that he treats the king and his grandees in it for several days. Then the great gate of it is open. But, when these festivities are over, they *shut it up, never more to be opened.*—SIR J. CHARDIN; HARMER'S *Observations*, vol. ii. pp. 475, 476.

LOCKS AND KEYS.

JUDGES iii. 23—25.

"...And (Ehud) shut the doors of the parlour...and locked them.....Therefore (Eglon's servants) took a key and opened them."

NEH. iii. 3.

"The fish-gate did the sons of Hassenaah build, who also laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof."

CANT. v. 4.

"My beloved put in his hand by the hole of the door."

ISAIAH xxii. 22.

"The key of the house of David will I lay *upon his shoulder;* so he shall open, and none shall shut; and he shall shut, and none shall open." (Revelations iii. 7.)

MATT. xvi. 19.

"And I will give unto thee the keys of the kingdom of heaven."

LUKE xi. 52.

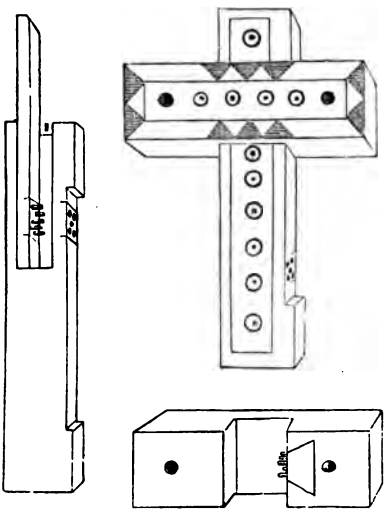
"Woe unto you, lawyers! for ye have taken away the key of knowledge: ye enter not in yourselves, and them that were entering in ye hindered."

REV. i. 18.

"I have the keys of hell and of death."

ix. 1.

"And to him was given the key of the bottomless pit."



Their locks and keys are often only of wood. The keys of the city gates of Grand Cairo are bits of timber, with little pieces of wire that lift up other pieces of wire which are in the lock, and enter into certain little *holes*, out of which the ends of wire that are in the key having *thrust them, the* gate is opened. But, without the key, a

little soft paste upon the end of one's finger will do the matter quite as well. The ease with which these locks are opened without a key, puts us in mind of the words "My beloved put *in his hand by the hole*," &c.; he attempted to open the door by putting in his finger at the key-hole, but could not. "Then I was greatly moved; I rose up to open to my beloved;" and as in verse 1, he had said, "I have gathered myrrh," so, having tried to open the door with a hand filled with this precious gum, the spouse, when she went to the door, found that her fingers gathered it up from the handles of the lock: in the language of poetry, "her hand dropped myrrh, her fingers sweet-smelling myrrh." —See HARMER'S *Observations*, vol. i. pp. 392— 396.

"The locks of the gates of quarters, public buildings, &c., are mostly two feet, or even more, in length."—LANE'S *Modern Egyptians*, p. 22.

"We met a man carrying a wooden key hanging over his breast, and an iron key over his shoulder, hanging down his back; and we found that it is common for merchants, when they carry more than one key, to suspend them in this way over the shoulder."—*Narrative of a Mission of Inquiry to the Jews*, p. 249.

"One man kindly invited us to enter his cottage and sit down on his carpet. He showed us the key commonly used for the door, which is nothing more than a piece of wood with pegs fastened in it, corresponding to small holes in a wooden bolt within. It is put through a hole in the door, and draws the bolt in a very simple manner. It is generally carried in the girdle; though sometimes we were told it is tied to something else, and worn over the shoulder in the way spoken of by the prophet. The large opening through which the key is introduced illustrates these words in the Song—'My beloved put in his hand by the hole of the door.'"—*Ibid.* p. 112.

EASTERN STREETS.

JEREMIAH xxxvii. 21.

"Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the *bakers' street.*"

ACTS ix. 11.

"And the Lord said unto him, Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus."

"The bazaars or streets (of Damascus), where the *stores and shops* are placed, are generally covered over,

so as to exclude the sun. The streets not being more than ten or fifteen feet wide on an average, a roof is thrown across, at ten, fifteen, or twenty feet above,—not a very close roof, but one that keeps out the sun, but lets the air have more or less circulation. All through these countries there is great care to procure a shade from the scorching rays of the sun: for this purpose the streets are made narrow, and in many places are covered, so that those who pass may have shade. This narrowness of the streets, and the covering of them, does, it is true, give a closeness to them, and operates against a free circulation of the air; but this is supposed to be compensated, in part at least, by the protection they give from the direct action of the sun."—PAXTON'S *Letters.*

"The great thoroughfare streets of Cairo generally have a row of shops along each side; commonly a portion of a street, or a whole street, contains chiefly, or solely, shops appropriated to one particular trade, and is called the 'market' of that trade. Thus a part of the principal street of the city is called the market of the sellers of copper wares; another part is called the market of the jewellers," &c. &c.—LANE'S *Modern Egyptians*, vol. ii. p. 9.

"The eastern gate" of *Shohba* "seems to have been the principal one, *and the street into which it opens leads in a straight line through the town:* like the other streets facing the gates, it is paved with oblong flat stones, laid obliquely across it with great regularity."—BURCKHARDT'S *Syria*, &c., p. 70.

"This morning we went to see the street called *Straight.* It is about half a mile in length, running from east to west through the city. It being narrow, and the houses jutting out in several places on both sides, you cannot have a clear prospect of its length and straightness."—MAUNDRELL'S *Journey*, p. 133.

STREET IN SMYRNA.

Ps. xlvi. 4. Rev. xxii. 1, 2.

"We used to enter (Smyrna) by a street which is watered by a branch of the (river) Meles, or an artificial canal supplied from it. In this street the water occupies the place of the causeway; trees grow on each side of it; and the houses are behind the trees. Coolness is thus secured to the inhabitants at all hours of the day. We thought of the street, river, and trees mentioned in Revelations; and of the words of David, 'There is a river, the stream whereof shall make glad the city of God.' The constant peace and refreshment afforded by God's love and favour are faintly shadowed forth by these images, which an Eastern could fully appreciate."—*Narrative of Mission to the Jews*, p. 341.

ARAB DWELLINGS.

Zeph. ii. 5, 6.

"The sea-coast shall be dwellings and cottages for shepherds, and folds for flocks."

"In the plain between Ramlah and Gaza, the houses are so many huts, sometimes detached, at others ranged *in the form of* cells around a court-yard, enclosed by a

mud wall. In winter they and their cattle may be said to live together, the part of the dwelling allotted to themselves being only raised two feet above that in which they lodge their beasts."—VOLNEY'S *Travels*, vol. ii. p. 335.

"Many large flocks of sheep and goats were coming into the village, and we followed the 'footsteps of the flocks,' in order to see where they were lodged all night. We found the dwellings to be merely cottages of mud, with a door, and sometimes also a window, into a court-yard. In this yard the flocks were lying down, while the villagers were spreading their mats to rest on within. Small mud-walls formed frail partitions to keep separate the larger and smaller cattle; for oxen, horses, and camels, were in some of these enclosures. We could not look upon these 'folds for flocks,' so closely adjoining the 'dwellings and cottages for shepherds,' and this in the very region anciently called the 'sea-coast,' without expressing to one another our admiration at the manner in which God had brought about the fulfilment of the prophecy,—'The sea-coast shall be dwellings and cottages for shepherds, and folds for flocks.'"—*Narrative of a Mission of Enquiry to the Jews*, &c., p. 112.

Niebuhr thus describes the Arab huts in Arabia:—"The walls are of mud, mixed with dung; and the roof is thatched with a sort of grass which is very common here. Around the walls within, are a range of beds made of straw, on which, notwithstanding their simplicity, a person may either sit or lie commodiously enough. Such a house is not large enough to be divided into separate apartments. It has seldom windows; and its door is only a straw mat. When an Arab has a family and cattle, he builds, for their accommodation, several such huts, and encloses the whole with a strong wooden fence."—NIEBUHR'S *Travels*, vol. i. p. 255.

"There are about one hundred and forty huts at Howash (in Syria), the walls of which are built of mud; the roofs *are composed* of the reeds which grow on the

banks of the (river) Orontes. The huts in which these people live in the mountain during the summer are formed also of reeds, which are tied together in bundles, and thus transported to the mountain, where they are put up so as to form a line of huts, in which the families within are separated from each other only by a thin partition of reeds."—BURCKHARDT'S *Syria*, &c., p. 135.

INTERIOR OF AN ARAB DWELLING.

"The houses of Assalt are very small; each dwelling, with few exceptions, consisting of only one floor, and this having only one room, subdivided into recesses, rather than separate apartments. They are mostly built of stone; and, where necessary, a few pointed arches are thrown up on the inside, to support a flat roof of branches of trees and reeds plastered over with clay. The interior of the dwelling is generally divided into a lower portion for the cattle and poultry, and

an upper part raised as a terrace, about two feet above the ground-floor, for the use of the family. In this raised part, the fire-place for cooking is generally placed; but in no instance that I observed was there a chimney for carrying off the smoke; and as wood and turf are the fuel generally used, it becomes painful to those not accustomed to it, to sit in any house for more than an hour, where a fire is burning. In the upper division are the beds, clothes'-chests, and provisions; and for the better security of these, there are again other subdivisions made in the upper part of the house by walls, shelves, and recesses, all formed of dry mud, or sun-baked clay, without being white-washed or ornamented in any manner. There is seldom any aperture for light, except the doors, which must be shut when storms of rain or snow occur, and are always closed at night; so that those within are then enveloped in darkness and smoke."—BUCKINGHAM'S *Arab Tribes*, pp. 33, 34.

MEAN EXTERIOR OF MANY EASTERN HOUSES.

"On arriving at the house (of the Governor of Damascus), we were struck with the extreme poverty and meanness of its exterior, although we were aware that this could only be an affectation of humility, to conceal the wealth of the interior, and render it less liable to excite envy in times of tranquillity, so as to escape pillage in times of commotion. We entered the outer enclosure through a small door, which led to a mean and narrow passage, carried along the side of a dead wall built of earth-dried brick, and without a single aperture to admit either air or light. At the end of this passage was an humble seat, with a dirty carpet and four old cushions, that indicated nothing but rags and poverty within. Here we were obliged to wait till the ill-dressed porter, who sat on the seat described, went in and announced our names,...when a servant was sent out to conduct us to (his master's) *presence*. Although we had prepared

ourselves for the sight of a spacious and commodious house,...we were greatly surprised to find not merely this, but a gorgeous display of wealth and luxury, which, concealed as it was from the vulgar gaze by the circumvallation of mud through which we had entered it, seemed to us still too hazardous" (to possess).—BUCKINGHAM'S *Arab Tribes*, p. 340.

"I was struck with the great contrast between the outside of the houses (in Damascus) and the appearance within. Without, all looked old, rusty, and ready to fall to pieces; but within there was often a richness and beauty in the marble pavements, the gilded ceiling, and fanciful carvings, that was striking."—PAXTON'S *Letters from Palestine.*

PLAN OF THE HOUSES IN BARBARY—PORCH OR DOOR.

JUDGES iii. 23.

"Then Ehud went forth through the porch."

2 SAM. xi. 9.

"Uriah slept at the door of the king's house, with all the servants of his lord."

EZEKIEL xxxiii. 30.

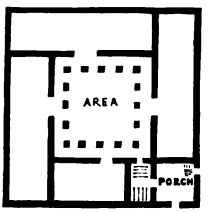
"Also thou Son of Man, the children of thy people still are talking against thee" (rather of, or concerning thee) "by the walls, and in the doors of the houses."

MARK xiii. 34.

"...and commanded the porter to watch."

"If from the streets we enter into one of the principal houses, we shall first pass through a porch or gateway with benches on each side, where the master of the family receives visits, and despatches business; few persons, *not even* the nearest relations, having further ad-

mission, except upon extraordinary occasions."—SHAW's *Barbary*, vol. i. p. 374.



In Bengal, servants and others generally sleep in the verandah or porch in front of their master's house. The Arab servants do the same in Egypt.—See WARD's *History of the Hindoos*, vol. ii. p. 323.

The court "is entered by a passage that is constructed with one or two turnings, for the purpose of preventing strangers in the street from seeing into it. In this passage, just within the door, there is a long stone seat, built against the back or side wall, for the porter and other servants."—LANE's *Modern Egyptians*, vol. i. p. 11.

THRESHOLDS.

EZEKIEL xliii. 8.

"In their setting of their threshold by my thresholds, and their post by my posts, ... they have even defiled my holy name."

The *threshold* is the place where honour is more particularly paid to the living and the dead in some parts of the East. The Persians prostrate themselves on the threshold of their sacred tombs; and princes also are thus honoured.

The posts of the temple of God appear to have been honourable places; for near one of them, in the tabernacle, Eli, the high-priest sat (1 Sam. i. 9). When the idolatrous temples, therefore, were set up, the idol priests may have been seen seated by the *posts*, in imitation and mockery of the high-priests of Jehovah.—HARMER'S *Observations*, vol. ii. pp. 496—499.

COURT, OR QUADRANGLE.

2 SAM. xvii. 18.

"And (they) came to a man's house in Bahurim, which had a well in his court, whither they went down."

NEHEMIAH viii. 16.

"So the people...made booths...in their courts."

LUKE v. 17—19.

"And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee and Judea, and Jerusalem; and the power of the Lord was present to heal them. And behold, men brought in a bed a man which was taken with a palsy; *and they sought* means to bring him in, and to lay him

before them. And when they could not find by what way they might bring him in because of the multitude, they went upon the house-top, and let him down through the tiling with his couch into the midst before Jesus."

From the porch, or gateway, "we are received into the court or quadrangle, which, lying open to the weather, is paved with marble, or such materials as will immediately carry off the water." The courts in Persia are often decorated with flower-beds, rose-bushes, and other shrubbery, and often with bubbling fountains.*

The court of the governor's house at Damascus was "paved with coloured marbles, cooled by refreshing fountains, and shadowed by citron and orange trees."—BUCKINGHAM'S *Arab Tribes*, pp. 340, 341.

"Some large houses have two courts, the inner for the harem; and in the latter or both of these there is usually a little enclosure of arched wood-work, in which trees and flowers are raised."—LANE'S *Modern Egyptians*, vol. i. p. 11.

When much people are to be admitted, as upon the celebration of a marriage, or occasions of the like nature, the company is rarely or never received into one of the chambers. The court is the usual place of their reception, which is strewed accordingly with mats and carpets for their more commodious entertainment; and as this is called *the middle of the house*, answering to *the midst* of St. Luke, it is probable that the place where our Saviour and the apostles were frequently accustomed to give their instructions, might have been in the like situation, viz.—in the court of one of these houses. In the summer season, and upon all occasions when a large company is to be received, this court is commonly sheltered from the heat or inclemency of the weather, by a veil or awning, which,

* See *Perkins'* Residence in Persia.

being expanded upon ropes from one side of the parapet wall to the other, may be folded or unfolded at pleasure.

The Psalmist may allude to some covering of this kind in that beautiful expression of spreading out the heavens like a curtain.*

When any of these cities is built upon level ground, one may pass along the tops of the houses from one end of it to the other, without coming down into the street. If, then, our Saviour, at the healing of the paralytic, was preaching in a house of this fashion, we may, by attending to the structure of it, give no small light to the circumstances of that history. St. Mark speaks of breaking up the roof; but the original words will denote with propriety enough the undoing or removal of any kind of *covering*, of the veil which I have mentioned, as well as of a roof or ceiling. And the passage in St. Luke, "they let him down through the *tiling*," should be rendered, "they let him down over, along the side, or by the way of the roof."

All, therefore, that was to be done in the case of the paralytic, was to carry him up to the top of the house, either by forcing their way through the crowd up the staircase, or by conveying him over some of the neighbouring terraces, and there, after they had drawn away the veil or awning, to let him down along the side of the roof through the opening, into the midst of the court before Jesus.—See SHAW'S *Barbary*, vol. i. pp. 374—376, 381—386.

PAVEMENTS AND FLOORS.

EXODUS xxiv. 10.

"And they saw the God of Israel: and there was under his feet, as it were, a paved work of a sapphire-stone, and as it were the body of heaven in his clearness."

* *Psalm* civ. 2; Isaiah xl. 22.

2 CHRON. vii. 3.

"And the children of Israel,...bowed themselves with their faces to the ground upon the pavement (of the court—see ch. vi. 13) and worshipped."

ESTHER i. 6.

"A pavement of red, and blue, and white, and black marble;" or (as in margin), of porphyre, and marble, and alabaster, and *stone of blue colour*.

The upper classes in Persia pave their courts very nicely, on the borders and through the centres (the other parts being planted with shrubs), and the floors of their houses also are laid with painted tiles.

Polished marble was not used in the days of Moses for pavements. He refers to the most splendid floors which Egypt then knew, and which were formed of painted tiles (or bricks). These tiles were the colour of blue (the sapphire stone being blue) in the pavement Moses saw. And Le Bruyn tells us, that the mosque at Jerusalem is almost all covered over with green and *blue* bricks, which are glazed; so that when the sun shines, the eye is perfectly dazzled. But as these bricks are not transparent, Moses, in order to describe the pavement under the feet of the God of Israel with due majesty, represents it as like the floors of painted tile he had seen, but transparent as the body of heaven.—See LE BRUYN, tom. ii.; HARMER'S *Observations*, vol. i. pp. 359—361.

"The court of the governor's house at Damascus was paved with coloured marbles, arranged in various devices of Mosaic work."—BUCKINGHAM'S *Arab Tribes*, p. 340.

"In general (in Cairo) there is on the ground floor an apartment in which male visitors are received. A small part of the floor, extending from the door to the opposite side of the room, is six or seven inches lower than the rest: in a handsome house (this part) is paved with white and *black* marble, and little pieces of red tile,

inlaid in tasteful patterns."—LANE'S *Modern Egyptians*, vol. i. pp. 11, 12.

GALLERIES.

CANTICLES ii. 9.

"My beloved is like a roe, or a young hart: behold, he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."

vii. 5.

"The king is held (bound) in the galleries."

"The court is for the most part surrounded with a cloister,...over which, when the house has one or more stories (and I have seen them with two or three) there is a gallery erected,...having a balustrade, or else a piece of carved or latticed work going round about it, to prevent people falling from it into the court."—SHAW'S *Barbary*, vol. i. p. 376.

The Rev. Pliny Fisk, missionary to Palestine, describing a Jewish wedding which he had witnessed, writes, "At the opposite end of the court (where we were seated), was a kind of gallery, where the bride was making preparations for the ceremony, and in front of which hung stripes of different coloured paper, red, pale red, and yellow; some of them covered with gold leaf. Now and then the bride showed herself through the lattice, or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song,—'My beloved looketh forth at the windows, *showing himself through the lattice.*'"—*Memoirs of Rev. Pliny Fisk*, p. 239.

CHAMBERS.

1 KINGS xxii. 25.

"And Micaiah said, Behold thou shalt see in that day, when thou shalt go into an inner chamber (*chamber in a chamber—margin*) to hide thyself."

2 KINGS i. 2.

"And Ahaziah fell down through a lattice in his upper chamber."

iv. 10.

"Let us make a little chamber, I pray thee, on the wall;.....and it shall be, when he cometh to us, that he shall turn in thither."

ix. 2.

"Go in,..and carry him (Jehu) to a chamber, in a chamber," (marg. reading): or, into the most private chamber.

xxiii. 12.

"The altars that were on the top of the upper chamber of Ahaz...did the king beat down."

JEREMIAH xxii. 13, 14.

"Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong....That saith, I will build me a wide house, and large chambers, and cutteth him out windows; and it is ceiled with cedar, and painted with vermilion."

LUKE xxii. 11.

"And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber, where I shall eat the passover with my disciples? And he shall shew you a large upper room furnished: there make ready."

ACTS ix. 37.

"They laid (Tabitha) in an upper chamber."

xx. 8, 9.

"And there were many lights in the upper chamber, where they were gathered together. And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead."

From the cloisters and galleries, we are conducted into large spacious chambers.* One of them frequently serves a whole family, particularly when a father indulges his married children to live with him, or when several persons join in the rent of the same house. From whence it is, that the cities of these countries, which are generally much inferior in bigness to those of Europe, yet are so exceedingly populous, that great numbers of the inhabitants are swept away by the plague, or any other contagious distemper.

In houses of better fashion, these chambers, from the middle of the wall downwards, are covered and adorned with velvet or damask hangings, of white, blue, red, green, or other colours, suspended upon hooks, or taken down at pleasure; but the upper part is embellished with more permanent ornaments, being adorned with the most ingenious wreathings and devices in stucco and fret-work. The ceiling is generally of wainscot, either very artfully painted, or else thrown into a variety of panels, with gilded mouldings and scrolls of the Koran intermixed. The prophet Jeremiah exclaims against the eastern houses that were "ceiled with cedar, and painted with vermilion."

Mr. Lane mentions that the ceilings of handsome houses in Egypt are often richly decorated. "Numerous thin strips of wood are nailed upon the planks, forming patterns curiously complicated; yet perfectly regular, and having a highly ornamental effect...the strips are painted yellow, or gilt; and the spaces within painted green, red, and blue."†

To most of the Eastern houses there is a smaller one annexed, which sometimes rises one story higher than the house; at other times it consists of one or two rooms only,

* The houses in Bagdad consist of ranges of apartments opening into a court within the building; the rooms underground are occupied when the heat is intense; and from these, in the cool of the evening, the families go up on the terraces. The houses are not nearly so high as ours, and several families inhabit frequently one house.

† *Modern Egyptians*, vol. i. p. 15.

and a terrace; whilst others that are built...over the porch or gateway (see 2 Sam. xviii. 33), have, except the ground-floor, all the conveniences that belong to the house, properly so called. There is a door of communication from them into the gallery of the house, besides another door which opens immediately from a private staircase down into the porch or street, without giving the least disturbance to the house. So that he which was on the house-top might run down immediately without going into his house....In these back-houses, as we may call them, strangers are usually lodged and entertained...; and the men, also, are wont to retire there from the hurry and noise of their families, for meditation or diversion; besides the use they are at other times put to, in serving for wardrobes and magazines."

The little chamber built for Elisha, whither he retired without breaking in upon the private affairs of the family, or being interrupted by them in his devotions,—the summer chamber of Eglon, which seems to have had private stairs belonging to it, through which Ehud escaped after he had revenged Israel upon that king of Moab (Judges iii.),—the chamber over the gate, whither David withdrew to weep for Absalom,—the upper chamber, upon whose terrace Ahaz erected his altars,—and the inner chamber, or *chamber within a chamber*, where the young prophet anointed Jehu,—the upper chambers where Tabitha was laid,—whence Eutychus fell from the third loft,—where our blessed Lord ate the passover with his disciples,—seem to have been so many of these back-houses or private apartments.—See SHAW'S *Barbary*, vol. i. pp. 376, 377, 386, 388.*

Jowett describes his residence at Haivali in Greece, as illustrating the passage in Acts xx. 8, 9; and it is descriptive of the generality of Eastern houses. The ground-floor was used as a store. The first-floor consisted of an humble suite of rooms for daily use. On the upper floor,

* The most private apartments in an Eastern house are allotted to *the women, and constitute the Harem.* See that article.

the rooms were large and elegant; the windows in front projected and overhung the street; round the room, and particularly in the windows, was a raised step or divan, for the more distinguished guests; and when the company was numerous, they placed cushions for a second row of persons. Thus Eutychus would be on a level with the open window, and might easily fall out. He also notices the great plenty of oil in that neighbourhood, which would enable them to have many lamps, and the heat would increase the drowsiness of the youth, and account for the window being open.—See note on this verse in HENRY and SCOTT'S *Commentary*.

Dr. Robinson has the following interesting passage in his account of his first visit to Jerusalem, and of the meetings of the Christian missionaries in that city:—

"The evening of the following Christian Sabbath was devoted to the celebration of the holy sacrament of the Lord's Supper. In the large '*upper room*' of Mr. Whiting's house, where 'prayer was wont to be made,' eleven sojourners in the holy city, all Protestant ministers of the gospel, and ten of them from the New World, sat down in company with several female friends and others, to celebrate the dying love of the Redeemer, near the spot where the ordinance was first instituted. The occasion,—the thrilling recollections which it called up in connexion with the city and the Mount of Olives which lay before us,—the unexpected coincidences of time, place, and number; all these were deeply impressive, and stamped upon this hour a character of sacredness and profound emotion, that can never be forgotten."—ROBINSON'S *Researches*, vol. i. p. 335.

THE HAREM, OR WOMEN'S HOUSE.

ESTHER ii. 11.

"And Mordecai walked every day before the court of the women's house, to know how Esther did, and what *should become of her*." (Ch. i. 9.)

There are in every Eastern dwelling a certain number of rooms appropriated to the use of the females of the house, into which no men are allowed to enter, except the master of the family, his children, servants, and occasionally a few other near relations. These apartments are called *The Harem.* We have seen that in all tents there is a part allotted to the women, "where strangers never enter—unless when the Turkmans, meaning to do great honour to a guest, allow him a corner of the Harem to sleep in quiet."—BURCKHARDT'S *Syria,* &c., p. 637.

In houses, the Harem usually consists of a row of small rooms, like cells, opening into a long gallery, and situated in the most private part of the house. In Egyptian houses, a door and staircase from the court leads up to them, and this door is called "the door of the Harem."

"Assad proposed to me to visit the Harem...I was ushered by a lad upon another terrace a flight above; there I was met by two young women (who) took me by the hand, and led me into an inner room, fitted as usual in the East, with cushions and carpets to recline upon...A black slave brought me sherbet...After which I was taken to the apartment of another lady. This was repeated three or four times in the chambers of the different ladies."—LADY FRANCIS EGERTON.

"In one of the halls of the Seraglio* at Constantinople, the eunuch made us pass by *several little chambers with doors shut, like the cells of monks or nuns....*"

Those who have not seen the cells of monks or nuns, in foreign countries, may conceive of a long gallery, or other spacious apartment, as a large hall, &c., into which the doors of the cells open; these cells consist of one room to each person, but frequently of two rooms; one of which is used for sleeping in, the other for conversation, &c.†

* The palace allotted to the wives of Eastern princes is called a Seraglio.

† ..."Thou shalt *go into a chamber within a chamber* (marg.) *to hide thyself.*"—*1 Kings* xxii. 25. See also xx. 30.

The Harem is a place of safety, even to those pursued by justice.

The officers of justice dare not enter without being sure that a man is there contrary to the law; and if they should go in and not find what they looked for, the women may punish and even kill them.

We read of an Eastern officer who remained some long time hidden in his Harem from the pursuit of his accusers.

Sisera expected the greatest security by entering into the private tent of Jael; and we may imagine that the inner chambers to which Benhadad and Zedekiah fled, were apartments in the Harem.—CALMET.

STAIRS.

MARK xiii. 15.

"Let him that is on the house-top not go down into the house, neither enter therein, to take any thing out of his house."

"The stairs are sometimes placed in the porch, sometimes at the entrance into the court. When there is one or more stories, they are afterwards continued through one corner or other of the gallery to the top of the house, whither they conduct us through a door..... We may go up or come down by the staircase I have described, without entering into any of the offices or apartments, and consequently without interfering with the business of the house."—SHAW'S *Barbary*, vol. i. p. 379.

"He told us that his own house has a staircase from the flat roof down into the street, by which he could descend and escape without passing through the house, if danger called for it."—*Narrative of a Mission of Enquiry to the Jews*, p. 147.

At the time of an earthquake at Aleppo, Mr. Barker

ran into the street when he felt the shock, without going through the house.

This observation applies still more fully to the *private* staircase, which has been before mentioned as conducting from the upper chambers directly through a corner of the porch into the street. The prophet who anointed Jehu* in the inner chamber was directed to "open the door and flee." Having delivered his message, he opened the door, and running down the private stairs, was in the street in an instant.

WINDOWS.

JUDGES v. 28.

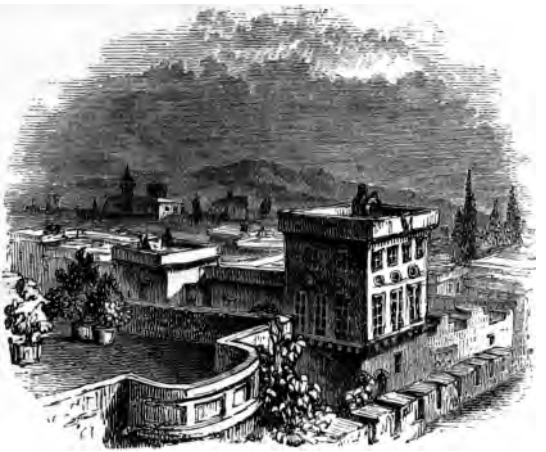
"The mother of Sisera looked out at a window, and cried through the lattice, Why is his chariot so long in coming? Why tarry the wheels of his chariots?"

2 KINGS ix. 30.

"And when Jehu was come to Jezreel, Jezebel heard of it; and she painted her face, and tired her head, and looked out at a window."

"If we except a small latticed window or balcony which sometimes looks into the street, all the other windows open into their respective courts. It is during the celebration only of some public festival that these houses and their latticed windows or balconies are left open. For this being a time of great liberty, revelling, and extravagance, each family is ambitious of adorning both the inside and the outside of their houses with their richest furniture; whilst crowds of both sexes, dressed out in their best apparel, ... go in and out where they please. The account we have of Jezebel's 'painting her face, and tiring her head, and looking out at a window' upon Jehu's public entrance into Jezreel, gives us a lively idea of an Eastern lady at one of these solemnities."—SHAW'S *Barbary*, vol. i. p. 373, 374.

* 2 Kings ix.



FLAT ROOFS.

JOSHUA ii. 6.

"She brought them up to the roof of the house, and hid them with the stalks of flax which she had laid in order upon the roof."

DEUT. xxii. 8.

"When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence."

1 SAM. ix. 25.

"Samuel communed with Saul upon the top of the house."

2 SAM. xi. 2.

"And it came to pass in an evening tide, that David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself, and the woman was very beautiful to look *upon.*"

2 SAM. xvi. 22.

"They spread Absalom a tent on the top of the house."

NEH. viii. 16.

"So the people went forth, and made themselves booths, every one upon the roof of his house."

PROV. xxi. 9.

"It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house."

ISA. xv. 3.

"On the tops of their houses...every one shall howl."

ISA. xxii. 1.

"What aileth thee now, that thou art wholly gone up to the house-top?"

ZEPH. i. 5.

"...Them that worship the host of heaven upon the house-top."

MATT. x. 27.

"What ye hear in the ear, that preach ye upon the house-tops."

ACTS x. 9.

"Peter went up upon the house-top to pray."

The top of the house, which is always flat, is covered with a strong plaster of terrace, from whence it has attained the name of *the terrace.* This is usually surrounded by two walls, the outermost whereof is partly built over the street, partly makes the partition with the contiguous houses; being frequently so low, that one may easily climb over it.* The other, which I shall call the parapet wall, hangs immediately over the court, being always breast-high, and answers to what we render *battlements,* in Deuteronomy xxii. 8.

* During the earthquake in 1822, multitudes saved their lives by passing from roof to roof by the terraces; while those who went down into *the streets were* crushed to death by the falling houses.

"Instead of this parapet wall, or *battlements*, some terraces are guarded, like the galleries, with balustrades only, or latticed work; in which fashion, probably, was the *net*, or *lattice*, as we render it, that Ahaziah* might be carelessly leaning over, when he fell down from thence into the court. For upon these terraces, several offices of the family are performed, such as the drying of linen and flax, the preparing of figs and raisins; where, likewise, they enjoy the cool refreshing breezes of the evening, converse with one another, and offer up their devotions. In the feast of tabernacles, booths were erected upon them."—SHAW'S *Barbary*, vol. i. pp. 380, 381.

"As we passed through the town (Tiberias), we observed some of the inhabitants rising from their beds, which had been spread on the top of the house."—*Narrative of a Mission of Enquiry to the Jews*, p. 295.

"A number of the houses at Beyrout have a kind of tent on the top, made of reeds, &c., in which they sit, and I believe, sleep."—PAXTON'S *Letters from Palestine*, p. 7.

"The roofs of the houses in Persia are flat, and terraced over with earth. Stout timbers are first laid across the walls, about two feet apart. These are covered over with small split sticks of wood, at intervals of perhaps three inches, on which are spread rush mats, like those I have mentioned as used on the floors. Then succeeds a thick layer of a rank thorny weed, which grows abundantly on the mountains, in a bushy, globular form, a foot or two in diameter. This weed is so resinous as not soon to decay,—is an excellent article of light fuel, and is much used for burning brick, heating ovens, &c. It may be that "grass of the field, which to-day is, and to-

* This incident proves the necessity of the law for the formation of battlements for the roof, which God graciously gave from Mount Sinai, which furnishes a beautiful example of his paternal care and *goodness*. These *battlements* are the low walls or parapets mentioned *above*.

morrow is cast into the oven," as mentioned by our Saviour. Upon the thick layer of this weed is spread a coat of clay mortar, and trodden down; and next, a stratum of dry earth, six or eight inches deep, over which is plastered a layer of the mixed straw and mud. An occasional depression on the back edge of the roof, furnished with a spout a few feet long, conducts off the water. The soil is so tenacious in all parts of Persia, that there is little danger that a roof thus constructed will be pervious to the rain, if kept in a state of good repair. It should be annually plastered over with the straw and mud, which will be worn and washed off by the exposure of a season; and snow must be thrown off with a shovel as soon as it falls. These flat roofs are pleasant promenades for summer evening walks; and the natives usually sleep upon them during the warm season, for the sake of the cool air and freedom from vermin. There is no exposure in thus sleeping out, as there is no dew in Persia. The roofs should be secured with balustrades, that one family may not gaze upon the other's premises. Persian law sanctions the stoning, without trial or mercy, of all who are guilty of such an offence; and the reader will recollect the sad misfortune and sin into which king David fell, in consequence of indulging an idle curiosity while walking upon the terrace."—PERKINS' *Residence in Persia, &c.* p. 155.

"The custom of drying corn and other articles on the roofs of houses here (Saphet), appears to be as common as it was in the days of Rahab. The houses in the streets have their flat roofs so connected, that nothing could be easier or more natural, in case of any alarm, than to walk along the whole length of the street on the house-top without coming down. Indeed, there are some yet remaining, where the roofs of the lower row of houses form the pathway of the row above. This was very generally the case in Saphet before the earthquake, and in reference to it, a well-known story is current *among the inhabitants.* A camel-driver passing along

the street, suddenly observed his camel sink down. It had been walking on the roof of a house, and the roof had given way. The owner of the house was filled with alarm and anger at seeing the animal descend into his apartment. He carried the case to the Cadi, claiming damages for the broken roof of his house. But he was met by the camel-driver claiming damages from him for the injury his camel had sustained by the fall, owing to the roof not being kept in good repair. We did not hear the decision of the Cadi in this difficult case."—*Mission of Enquiry to the Jews*, pp. 274, 275.

"I have often been reminded by a venerable man with long beard and flowing garments prostrate in prayer on the top of his house, of St. Peter's vision on the house-top at Joppa."—Rev. J. N. ALLEN'S *Sinde and Afghanistan*, pp. 183, 184.

"I have in view two of the houses where, last Sunday, marriages took place. The court-yard, and the tops of the houses are again crowded with guests."

"The expression, 'that preach ye upon the house-tops,' appears nothing unnatural to those who daily see these houses. They are low and flat-roofed, and would give an opportunity to speak to many on the house, and many in the court below."—JOWETT'S *Researches in Syria*, p. 95.

Eusebius, in his Church History (ii. 23), tells us, that the Pharisees who had a design upon the life of St. James, the brother of our Lord, and bishop of Jerusalem, persuaded him to preach to the people, when assembled at the passover, from the battlements of the temple: alluding to this custom of proclaiming from the house-top whatever was to be made known far and wide.

Isaiah, in chapter xxii. 1, is describing the state of a city on a sudden alarm. Mr. Hartley says, "Accidental fires have ever been common in Turkish towns. *It is custo*mary in Turkey, on every alarm of fire, for *all persons instantly* to resort to the top of the house, in

order from that elevation to discover the quarter in which the fire has made its appearance. Very frequently, the cry 'Fire!' startles the sleeping inhabitants of a town from their slumbers, and gives a practical illustration to the scriptural language, '*Why art thou wholly gone up to the house-tops?*'"—HARTLEY'S *Researches in Greece*, p. 27.

PSALM CXXIX. 6.

"Let them be as the grass upon the house-tops, which withereth afore it groweth up."

"October 8th. This evening the season broke. Thunder, and lightning, and rain, came from the west. ...The whole prospect became dreary and cheerless. In the morning of this day—not an hour too soon—the master of the house had laid in a stock of earth; which was carried up, and spread evenly upon the roof of the house, which is flat. The whole roof is thus formed *of mere earth*, laid on and rolled hard and flat,

not, as in Malta, of a composition which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of flowing water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes, as useless and bad, 'Let them be as the grass upon the house-tops, which withereth afore it groweth up.'"—Rev. W. Jowett's *Christian Researches in Syria and the Holy Land*, p. 89.

"Many of them were drawing rollers over the roofs of their houses, which are flat, like terraces, and covered with a mixture of mud and small stones, as this operation is best performed during a fall of rain, after which the composition is consolidated and made hard by the heat of the sun...Rotted grass may be seen on the top of several houses, bleached by the sun."—Rae Wilson's *Travels*, vol. ii. pp. 158, 159.

Proverbs xxvii. 15.

"A continual dropping in a very rainy day, and a contentious woman, are alike."

The following is a passage from the Rev. J. Hartley's Journals; he was then visiting the Apocalyptic churches:

"April 21.—Last night we retired to rest in what appeared one of the best rooms which we have occupied during the journey; but at midnight, we were roused by the rain pouring through the roof, and I found it necessary to rise and dress. In flat-roofed houses, this is a frequent occurrence. I discover in this adventure an illustration of Prov. xxvii. 15. The Septuagint has it, '*Drops of rain in a wintery day drive a man out of*

his house; and just so a railing woman.' The Vulgate speaks expressly of *the roof through which the water passeth.* I was literally driven out of the house by the rain descending through the roof, and sought for shelter in the corridor, which was better protected."—HARTLEY'S *Researches*, pp. 283, 284.

CARAVANSERAI, KHAN, OR INN.

GENESIS xlii. 27.

"And as one of them opened his sack to give his ass provender in the inn, he espied his money."

JEREMIAH ix. 2.

"O that I had in the wilderness a lodging-place of wayfaring men, that I might leave my people, and go from them!"

LUKE ii. 7.

"And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn."

LUKE x. 34.

"And he brought him to an inn, and took care of him."

The places of accommodation for travellers in the East are properly three,—caravanserais, khans, and menzils. The first are buildings designed to afford shelter to travellers in deserts, and other remote situations; khans are similar buildings in a town; and menzil is a word of rather indefinite application, but seems generally to denote the house of the persons who are accustomed to accommodate travellers in places where there is no khan or caravanserai. The superior class of caravanserais appear very striking objects to the stranger, who takes them for palaces, fortresses, or castles; but this first impression wears off on a nearer approach, when it is seen that *no enclosed* buildings rise above the level of

the enclosing wall. This wall is generally upwards of twenty feet high; and it sometimes extends one hundred yards on each side of the square which it encloses. It is strongly built of fine brick-work, commonly bases on stone, and is ornamented at the top. In the centre of the front walls is the entrance, a tall and spacious archway, over which are sometimes chambers crowned with superb domes. These form the places of honour. On each side, under the arched roof of the portico, are

INTERIOR OF CARAVANSERAI.

the keeper's rooms, and shops, where the commodities most required by travellers are sold. Passing through this archway, the spectator perceives a sort of piazza extending on every side of the interior of the quadrangle, leaving a spacious area in the middle. Arched recesses in the wall now appear to be apartments, divided from each other by walls, open in front, neatly paved, and sometimes possessing a fire-place, while compartments *cut out in the thick* wall serve as cupboards. A small

door conducts to an inner room, seldom resorted to, of an oblong shape, receiving its only light from a chimney opposite the door, and having also a range of cupboards, about three feet from the floor. In the middle of each of the three sides of the building is an apartment much more spacious and lofty than any other, and not divided into two rooms. These are used as places where the different inmates resort, to smoke, converse, or tell tales. The stables of the caravanserai extend along a covered lane, between the back wall of the apartments and the outermost wall of the building; and along this wall there extends, within the stable, another series of cell-like apartments, for servants and poor people. But the spacious central court-yard is always used as a stable when the weather is fair. In the centre of the court is an elevated platform of masonry, the roof of a subterraneous chamber, a most refreshing retreat during the great midday heats. Sometimes the place of this platform is occupied by the parapet of the deep well or reservoir from which the caravanserai is supplied with water. At the angles of the square, flights of steps conduct to the flat roof of the building, resorted to in the cool of the evening. The traveller brings his bedding, culinary utensils, and some articles of provision, with him. Few caravanserais, however, are thus complete, and many are suffered to fall into decay.

The largest number of them in Persia have been built by wealthy individuals wishing to perpetuate their names, or as acts of charity designed to purchase future rewards. Many are of royal origin, and very ancient.—See *Penny Magazine*, No. 166.

Mr. Arundel being taken ill during one of his journeys in Asia Minor, was detained in a khan at Denizli, where he writes: "The day passed gloomily enough in bed; and the peculiarity of my situation, on a sick bed in a khan, would have given rise to many a distressing thought, if I had not endeavoured to divert them by the following and similar reflections:—

"It has already been attempted to illustrate 'the camel passing through the eye of a needle;'* and at the time when this remarkable expression was used, our Lord was in a *certain village*, for in the preceding chapter it is said, that 'as he went to Jerusalem, he passed through the midst of Samaria and Galilee; and that he entered into a certain village.'

"Comparing, then, the usages of former times with those of the present day, our Lord and his attendants, as travellers, could only be accommodated in the public caravanserai, or khan, where indeed is found nothing more than shelter, as all the accommodation is a room with not a single article of furniture within it; and very frequently, in a country village, many travellers are lodged in the same room, but if not, in the same khan, probably in those days, as now, having an open area with chambers all round it. This open space is commonly occupied by camels and camel-drivers, who usually *live* and sleep in the open air with the camels. No one can have been often in one of these places without observing the camel-driver sitting on his heap of camel furniture, and either repairing it after his arrival, or putting it in order for continuing his journey. Our Lord, then, had a scene before him familiar and striking to the eyes of those whom he addressed.

"I cannot resist the inclination to point out how much more of our Lord's discourse on this occasion may be illustrated by the same very probable, almost certain supposition, that he was actually lodged as a traveller, in a khan. Before he came to it, as he was at the *entrance* of the village, he cured the lepers. They were at the entrance of the village, not permitted by the Mosaic law to be within it; and the wretched victims of the same loathsome disease may be seen at any time, *without* the city of Smyrna and other towns, sitting by the way-side and imploring charity.

* *For this illustration*, see the passage on "Needles used by *Camel-drivers.*"

"The allusion to the lightning might have been taken from its actual appearance at the moment, being of continual occurrence in the summer months; and the flat-roofed chambers of the khan, upon which probably were many persons seated at the moment, afforded a figure of more expeditious flight than by descending into the area, and escaping by the door of the khan; and if any proof of this is wanted, the dreadful earthquake at Aleppo, in 1822, will abundantly supply it; for multitudes saved their lives by passing from roof to roof by the terraces, while those who went down into the streets were crushed by the falling houses.

"The figure of two men in one bed, is every moment before the eyes of a lodger in a khan, where the wearied camel-drivers are reposing on the ground, not in a four-post bedstead, but wrapt up in their thick white felt cloaks, their only bed and bedding. The women laboriously turning round the ponderous stone in the olive-mill, or the more portable stones of a corn-mill, must have been an every-day sight, either within or at the door of the khan; and no one has been in an eastern climate who has not witnessed the horrible *tameness* with which the vultures (or eagles) will approach the habitations of men, attracted by the dead carcases so revoltingly left on the spot where they have died—'Whithersoever the body is, thither will the eagles be gathered together.'"—ARUNDELL'S *Discoveries in Asia Minor*, vol. ii. pp. 191—196.

"Just as the sun went down, we passed a small khan —a busy scene. Some were unloading their asses, some spreading their mats for the night. One man was opening his sack to give his ass provender, and forcibly reminded us of Jacob's sons arrived at their inn."

Travelling from Sidon to Tyre, "we resolved to encamp for the night" at an "old dilapidated khan. Here, as the brief twilight came on, there arrived first one company and then another of mules, with tinkling bells, till *the square* of the building presented quite a

lively appearance. We pitched our tent on the roof of the old ruin, where the grass had been allowed to grow; and committing ourselves to Him that keeps Israel, lay down to sleep in peace."—*Narrative of a Mission of Enquiry to the Jews*, pp. 253, 258, 259.

"Some of the finest buildings in Damascus are the khans, or caravanserais, appropriated to the reception of goods brought in caravans from various quarters by wholesale merchants, who supply them to the retail dealers. In the course of our ramble to-day we visited several of these, and were much pleased with them all, but were particularly struck with the beauty of one that was superior to every other. It consisted of a spacious court, the entrance to which from the street was by a superb gateway of the pointed arch, vaulted and highly ornamented with sculpture. The court was paved throughout with broad flat stones, smoothly polished, and admirably joined together; and in the centre of this stood a large fountain, sending forth cooling and agreeable streams; the whole being crowned with a cluster of lofty domes. The masonry of this pile was formed of alternate layers of black and white stone...(and) the ornaments were profusely rich."—BUCKINGHAM'S *Arab Tribes*, pp. 335, 336.

"It was three o'clock in the morning when we reached Bucarest (in Wallachia)....We went first to the khan Rosso, to which we had been recommended; but after knocking and waiting half an hour, our answer was—'No places'—'no room.'.... While we were lingering cold and weary in the open street of this strange city, we heard the loud hum of many voices, and saw a large upper-room lighted up;—it was a Jewish synagogue. ....(A Jew) seeing our dilemma, offered to conduct us to a khan... where we found an empty room, in which we spread our mats..... A strange scene presented itself to us, when we looked out in the morning. The khan was of large dimensions, covering apparently *an acre of ground*, with high buildings all around. The

ground-floor was occupied with horses and carriages of all kinds. The second floor was devoted to passing travellers, and the third to those who were to stay above six months. The second floor had a wide promenade all round, and on it were gathered groups from many different countries. . . . .

"This is the style of all Eastern caravanserais, and may illustrate 'the stable of Bethlehem.' There was no room for Joseph and Mary in the apartments set apart for travellers, so they had to betake themselves to the lowest floor; and there the shepherds found the Babe." —*Narrative of a Mission of Enquiry to the Jews*, pp. 384, 385.

TOWER AT MAHANAIM.

2 SAMUEL xviii. 24–33; xix. 8.

"And David sat between the two gates: and the watchman went up to the roof over the gate unto the wall, and lifted up his eyes, and looked, and behold a man running alone. And the watchman cried and told the king. . . . And the watchman saw another man running; and the watchman called unto the porter and said, Behold another man running alone. And the king said, He also bringeth tidings. . . . . And Ahimaaz called, and said unto the king, All is well. . . . . And behold, Cushi came. . . . . And the king said unto Cushi, Is the young man Absalom safe? And Cushi answered, The enemies of my lord the king ..... be as that young man is. And the king was much moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom! &c. . . . . Then the king arose, and sat in the gate. And they told unto all the people, saying, Behold, the king doth sit in the gate: and all the people came before the king."

There is an account of an old castle at Tunbridge, in Kent, which may serve to explain the way in which the

tower of entrance in which king David sat at Mahanaim was built.

In this castle there is a noble room over the gateway, having two fine large windows. After the first gate (which is of enormous size) in the tower entrance, there is a pair of strong gates, and a few feet further another pair of strong gates, and between these two pairs of gates are two small doorways, one on each side, which lead to two rooms, one on each side of the gateway. Two more rooms are over these, and above them the grand state-room, to which they ascended by staircases, to which they went through the lower rooms; and from the state-room, staircases lead to the leads, or open top of the building.

Now, in looking at the account given us in 2 Samuel xviii. and xix., we see the tower of entrance into Mahanaim furnished, like the castle at Tunbridge, with two pairs of gates, the one at a distance from the other, the king sitting between them, not, we may justly believe, in the passage itself, so as to block up the way, or at all incommode those who might be passing, but in a room by the side of the way. We find a watchman on the top of the tower, made, without doubt, commodious for that purpose, by the staircases communicating with each other from the bottom to the top, as the English castle was flat, and covered with lead, for the purpose of descrying at a distance those who were coming, as well as wounding assailants. We find the observations made by the watchman were not communicated by him immediately to the king, but by the warder at the outer gate; and that there was a communication between this lower room, in which David first sat, and the upper room over the gateway, for by that means he retired to give vent to his sorrow.—See a paper written by Mr. King, in the *Archæologia*. Harmer's *Observations*, vol. i. pp. 416—420.

TOWERS IN THE DESERT.

2 CHRONICLES xxvi. 10.

"Also (Uzziah) built towers in the desert."

When Captains Irby and Mangles were travelling from Djerash * to Szalt, they "crossed over some small hills into a spacious valley called Bayga, in which are the ruins of a large square building, perhaps a fortress." —*Travels in Syria*, p. 320.

TEMPLE OF DAGON.

JUDGES xvi. 27—30.

"And there were upon the roof about three thousand men and women. . . . . And Samson took hold of the

* In Syria.

two middle pillars upon which the house stood, and on which it was borne up. . . . . And he bowed himself with all his might, and the house fell."

Samson must have been in a court or area below; and consequently the temple will be of the same kind with the ancient sacred enclosures, which were only surrounded either in part, or on all sides, with some plain or cloistered buildings. Several palaces and courts of justice are built in this fashion. On their public festivals and rejoicings, the roofs of these cloisters are crowded with spectators, while a great quantity of sand is strewed upon the area for the wrestlers to fall upon. I have often seen numbers of people diverted in this manner on the roof of the Dey's palace at Algiers; which, like many others, has an advanced cloister over against the gate of the palace like a large pent-house, supported by one or two contiguous pillars in the front, or else in the centre. In such open structures as these, in the midst of their guards and counsellors, are the bashaws, kadees, and other great officers assembled, to distribute justice, and transact the public affairs of their provinces. Here, likewise, they have their public entertainments, as the lords and others of the Philistines had in the house of Dagon. Upon a supposition, therefore, that in the house of Dagon there was a cloistered building of this kind, the pulling down the front or centre pillars which supported it, would alone be attended with the like catastrophe that happened to the Philistines.—See SHAW'S *Barbary*, vol. i. pp. 391, 392.

PALACE OF KING AHASUERUS.

ESTHER i. 5.

"The king made a feast unto all the people that were present in Shushan the palace.....seven days, in the *court of the garden* of the king's palace; where were

white, green, and blue hangings, fastened with cords of fine linen and purple to silver rings and pillars of marble : the beds were of gold and silver, upon a pavement of red, and blue, and white, and black marble."

ESTHER iv. 11, 16—v. 1, 2.

" All the king's servants...do know, that whosoever, whether man or woman, shall come unto the king into the *inner court*, who is not called, there is one law of his to put him to death, except such to whom the king shall hold out the golden sceptre, that he may live... so will I go in unto the king, which is not according to the law, and if I perish, I perish.....Esther put on her royal apparel, and stood in the inner court of the king's house, over against the king's house ; and the king sat upon his royal throne in the royal house, over against the gate of the house. And...when the king saw Esther the queen standing in the court,.....(he) held out to Esther the golden sceptre...So Esther drew near, and touched the top of the sceptre."

ESTHER vi. 4.

" And the king said, Who is in the court? Now Haman was come into the outward court of the king's house, to speak unto the king."

Calmet has been at much pains to throw light upon the passage in Esther i. 5, which appears to have puzzled the translators of our Bible.

The *hangings* mentioned, he takes to mean a white canopy or covering stretched over the court, and fastened with blue cords or braces to the sides of the house. In the court below, he supposes there were stone platforms, with a railing upon them of small silvered pillars, hung with linen or calico ; while at the corners or elsewhere, stood larger columns of marble. The platform being overspread with carpets, cushions richly embroidered (beds of *gold and silver*) might be set against the rails,

for the purpose of being leaned against. The platform itself would be paved with different kinds of marble.

To justify this picture of the court of king Ahasuerus' palace, Calmet quotes the following passages :—

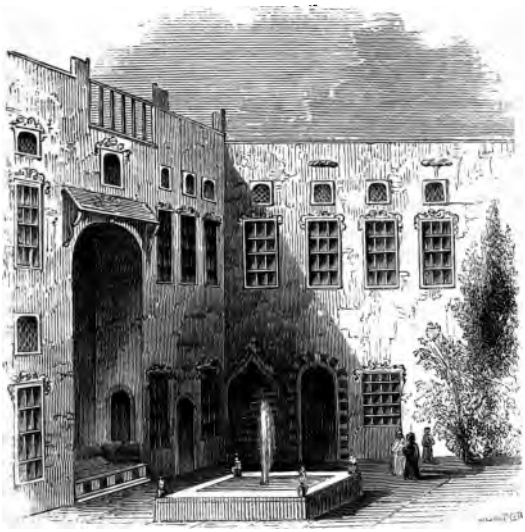
"Among the ruins remaining at Persepolis is a court containing *many lofty pillars**...we may venture to suppose that *a covering of tapestry or linen* was drawn over them to intercept the perpendicular projection of the sunbeams. It is also probable that the tract of ground where most of the columns stand, was originally a court before the palace, like that which was before the king's house at Susa (Esther v.), and through which a flow of fresh air was admitted into the apartments."—LE BRUYN.

"At the festival of Durma Rajah in Calcutta, the great court of a very large house is overspread with a covering made of canvass lined with calico; and this lining is ornamented with broad stripes of various colours, in which green predominates...The master of the house gives wine and cake and other refreshments, to the English gentlemen and ladies who wish to see the ceremonies."

"Part of the principal court is planted with trees and flowering shrubs—the rest is paved. At the south end is a square basin of water...and close to it, upon a stone (platform raised about two or three feet above the pavement of the court), is built a small pavilion; or, the platform being only railed in, an open divan is occasionally formed on it. This being some steps higher than the basin, a small fountain is usually placed in the middle of the divan, the mosaic pavement round which, being constantly wetted,...displays a variety of splendid colours, and the water as it runs to the basin through marble channels which are rough at bottom, produces a pleasing murmur. Where the size of the court admits of

* "There is a large quadrangular court within, having *pillars of marble, and* ornamented with plants, and fountains of water."—See *WILSON's Travels*, vol. ii. p. 119.

a larger shrubbery,...divans are placed in the grove, or arbours are formed of slight latticed frames, covered by the vine, the rose, or the jasmine.



"Facing the basin, on the south side of the court, is a wide, lofty, arched alcove, about eighteen inches higher than the pavement, and entirely open to the court.... The floor round a small fountain is paved with marble of sundry colours....A large divan is here prepared,... called, by way of distinction, *The* Divan; and, by its north aspect, and a sloping painted shed projecting over the arch, being protected from the sun, it offers a delicious situation in the hot months. The sound, not less than the sight, of the (fountains) is extremely refreshing; and if there be a breath of air, it arrives scented...by... fragrant plants....There is usually on each side of the alcove a *small room,* neatly fitted up...."—Dr. Russell.

This account of Dr. Russell enables us to comprehend the whole of the Bible description of the court where the feast of Ahasuerus was held. Calmet conjectures that in such an *alcove* as Dr. Russell describes, Hezekiah might be lying when the prophet came to him. From this shady recess he could see the dial as it stood in the sunshine, and watch the shadow as it gradually went back.—See CALMET'S *Fragments*, DCLXXIX and DCLXXX.

In an old account of the visit of some ambassadors with their retinue, to the palace of the Turkish Emperor, it is mentioned, that after passing through two gates, each conducting into large courts, they were led through a third gate into the *private* palace of the Emperor, where are none but himself and a few chosen attendants; into which *inward part* of the palace *none entereth* but the keeper of this third gate, and some great men, and that only when they have occasion so to do by reason of some great business, or when *sent for by the Sultan.*

"Being entered in at this gate," their conductor "suddenly caused them to stay, and sent them one from another about five paces, in a little room, which nevertheless was passing delicate, all curiously painted over with divers colours, and stood between the gate and the more inner lodgings. On both sides of which room, when all things else were in a deep silence, certain little birds only were heard to warble out their sweet notes, and to flicker up and down the green trees of the gardens, which all along cast a pleasant shadow from them. *Selymus himself was in great majesty set in an under chamber, parted only with a wall* from the room wherein the ambassadors' followers attended, whereunto he *might look through a little window, the portal of his said chamber standing in counterpoint with the third gate above mentioned.* The ambassadors entering in, were led single ... to make their reverence unto the Great Turk ... Yet *for all that, the* ambassadors' followers, placed one from

another, were not aware that the Great Sultan was so near as is aforesaid." .... Thus queen Esther stood in the *inner court;* i. e. within the *third gate* of entrance, over against the king's house—i. e. that smaller chamber where sat the Turkish Emperor. And the king sat upon his royal throne, *in* the royal house, over against the gate (or entrance, portico) of the house wherein he sat; so that through the portal of his chamber he could see any person approaching towards him, or standing in the court adjacent to him.

"This account may also illustrate the history of the private interview of Isaiah with Hezekiah. Hezekiah lay sick in some private part of his palace, probably in the alcove described above, where the prophet, who is usually understood to have been of the blood-royal, might have access; and the prophet Isaiah came to him and said, Thou shalt die, and not live. Hezekiah prayed, and wept sore; and it came to pass *before* Isaiah was gone out *into the middle court*, the word of the Lord bid him turn again. So that having been admitted into the *third* court on special business, he had hardly quitted the royal presence when he was ordered to return and revive the dying king. The sun-dial may well be supposed to have been placed in the court, so that Isaiah could point to it, and say, "Wilt thou have *that* shadow go down, or go up?"—See CALMET, *Fragment* L.

THE TEMPLE AT JERUSALEM.

MATT. iv. 5, 6.

"Then the devil taketh him up into the holy city, and setteth him on a pinnacle of the temple, and saith unto him, If thou be the Son of God, cast thyself down."

xxvii. 51.

"And behold the veil of the temple was rent in twain from *the top* to the bottom."

MARK xi. 15—17.

"And Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves...And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer, but ye have made it a den of thieves?"

xii. 41.

"And Jesus sat over against the treasury, and beheld how the people cast money into the treasury."

xiii. 1—4.

"And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings are here! And...he sat upon the Mount of Olives, over against the temple. . . ."

LUKE i. 10.

"And the whole multitude of the people were praying without at the time of incense."

LUKE xxi. 5, 6.

"And as some spake of the temple, how it was adorned with goodly stones and gifts, he said, As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another that shall not be thrown down."

JOHN x. 23.

"And Jesus walked in the temple in Solomon's porch."

ACTS iii. 1—11.

"Now Peter and John went up together into the temple at the hour of prayer...And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful...Then Peter said,...In the name of Jesus Christ of Nazareth, rise up and walk...And as the lame man *which was healed* held Peter and John, all the people

ran together unto them in the porch that is called Solomon's."

v. 12.

"And they were all with one accord in Solomon's porch."

EPHES. ii. 14.

"For he is our peace, who hath made both one, and hath broken down the middle wall of separation between us.—*See from verse* 11 *to the end.*

HEBREWS ix. 24.

"Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us."

x. 19—22.

"Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus,...let us draw near with a true heart in full assurance of faith."

The temple of Jerusalem was one of the most splendid buildings ever erected. It was entered by several gates, of which that called Beautiful was the most costly, being composed of Corinthian brass, the most valued of metals in old time. The Holy House was encompassed by several spacious *courts.* The first, or outer of these, was called the COURT OF THE GENTILES, because here Gentiles were allowed to enter. It was surrounded by a range of cloisters, or porticoes, with galleries and apartments over them. These galleries were supported by beautiful white marble pillars of great size. One of these porticoes was called *Solomon's Porch,* because it was built upon a terrace which he had raised from a valley beneath. Here our blessed Saviour walked at the feast of dedication, and the lame man glorified God before the assembled people. Josephus tells us that this portico stood so high that no one could look down from its flat roof on the valley beneath *without* turning quite giddy. It is

thought by many that it was from the south-east corner of this roof, where the height was greatest, that Satan tempted our blessed Lord to cast himself down. Solomon's porch was opposite the Mount of Olives, where Jesus sat when his disciples talked to him of the grandeur of the temple, and when he predicted its ruin. In the COURT OF THE GENTILES the buyers and sellers sat—for since the Jews did not assemble there themselves to worship, they supposed they might use it thus profanely, forgetting that God's temple was called a house of prayer for *all nations*. It is likely also, that those who had the charge of the buildings tried to get profit by letting out this court, and that those who sold in it made unlawful gains in order to compensate for what they themselves had to pay for their seats ; so that Jesus called this court a *den of thieves*.

Within the Court of the Gentiles stood the COURT OF THE ISRAELITES, divided into two parts or courts, the outer one being appropriated to the women, and the inner one to the men. The *court of the women* was separated from that of the Gentiles by a low stone wall or partition,...on which stood pillars at equal distances, with inscriptions...importing that no alien should enter into the "holy place." This was the partition wall which Christ hath broken down, making Jews and Gentiles *one* in himself. In this court was the treasury, into which the people cast their offerings.

"From the *Court of the Women*, which was on higher ground than that of the Gentiles, there was an ascent of fifteen steps into the *Inner or Men's Court*. In these two courts, collectively termed the COURT OF THE ISRAELITES, were the people praying,...while Zacharias was offering incense within the sanctuary."

A low wall separated the court of the Israelites from that of the priests, where was the altar of burnt-offerings. Twelve steps led from this court to the TEMPLE, properly *so* called.

Writing of this INNER TEMPLE, as we may call it,

Josephus thus expresses himself...“ Now the outward face of the temple in its front wanted nothing that was likely to surprise either men's minds or their eyes; for it was covered all over with plates of gold of great weight; and, at the first rising of the sun, reflected back a very fiery splendour, and made those who forced themselves to look upon it, to turn their eyes away, just as they would have done at the sun's own rays. But this temple appeared to strangers, when they were coming to it, at a distance, like a mountain covered with snow; for, as to those parts of it that were not gilt, they were exceedingly white. On its top it had spikes with sharp points;...of its stones, some of them were forty-five cubits in length, five in height, and six in breadth.”—Whiston's Josephus, vol. iv. p. 144.

This holy building was divided into the *Portico*, the *Sanctuary*, or Holy Place, and the *Holy of Holies*. In the *portico* were placed any splendid offerings that had been presented by great men, such as the spoils which Herod had taken in war, &c. These gifts, probably, were what the disciples pointed to when sitting with their Master on the mount.

The *Sanctuary* corresponded with the *Holy Place* in the Tabernacle. In it were placed the Golden Candlestick, Altar of Incense, and the Table of Shew-bread.

The Holy of Holies was separated from the holy place by a double veil. Into it the high-priest alone was permitted to enter once a year, on the great day of atonement, with the blood of bulls and of goats. It was a type of heaven, that holiest place; and the Jews not being permitted to enter it, was to shew that the way to heaven was not yet made manifest; but when Jesus, our Great High Priest, by the offering of himself purged our sins, then the veil was rent in twain, for he had opened for us a new and living way, and given us boldness to enter even into the holiest by his own most precious blood.—See Horne, *on the Scriptures*, Lewis' *Hebrew Antiquities*, and Josephus.

CHAPTER III.

CAVES.

CAVES USED AS HABITATIONS IN MOUNTAINOUS COUNTRIES — BEDOUIN ENCAMPMENT—EXCAVATIONS AT PETRA—CAVES IN JUDÆA—CAVES USED AS PLACES OF CONCEALMENT—FORTRESS IN GALILEE—ROBBERS' CAVES—THE KHUZNEH.

GENESIS xix. 30.

"And (Lot) dwelt in the mountain, in a cave."

EXODUS xxxiii. 22.

"And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand while I pass by...."

NUM. xxiv. 21.

"And he looked on the Kenites,...and said, Strong is thy dwelling-place, and thou puttest thy nest in a rock."

JOSH. x. 16, 18.

"But these five kings fled, and hid themselves in a cave at Makkedah...And Joshua said, Roll great stones upon the mouth of the cave, and set men by it for to keep them..."

JUDGES vi. 2.

"Because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds."

1 SAM. xiii. 6.

"...Then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in *pits.*"

1 SAM. xxii. 1—5.

"David...escaped to the cave Adullam; and when his brethren and all his father's house heard it, they went down thither to him. And every one that was in distress, and every one that was in debt, and every one that was discontented, gathered themselves unto him; and he became a captain over them: and there were with him about four hundred men...And the prophet Gad said unto David, Abide not in the hold; depart, and get thee into the land of Judah."

1 SAM. xxiii. 14, 29.

"And David abode in the wilderness in strongholds, and remained in a mountain in the wilderness of Ziph... and David...dwelt in strongholds at En-gedi..."

xxiv. 2—8.

"Then Saul...went to seek David and his men upon the rocks of the wild goats. And he came to the sheepcotes by the way, where was a cave; and Saul went in. ...And David and his men remained in the sides of the cave...But Saul rose up out of the cave, and went on his way. David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king!"

2 SAM. xxiii. 13, 14.

"And (they) came to David...unto the cave of Adullam....And David was then in an hold."

1 KINGS xviii. 4.

"For it was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water."

xix. 8, 9, 13.

"And he...went...unto Horeb the mount of God. And he came thither unto a cave, and lodged there...And ...he wrapped his face in his mantle, and went out, and stood in *the entering* in of the cave."

JOB xxiv. 8.

"They are wet with the showers of the mountains, and embrace the rock for want of a shelter."

JOB xxx. 6.

"To dwell in the cliffs of the valleys, in caves of the earth, and in the rocks."

PSALM lxxi. 3.

"Be thou to me for a *rock of habitation* (margin), whereunto I may continually resort."

CANT. ii. 14.

"Oh, my dove! that art in the clefts of the rock."

ISAIAH ii. 10, 19—21.

"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty...And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. ...In that day a man shall cast his idols...to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks..."

xxxiii. 16.

"He shall dwell on high: his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure."

xlii. 11.

"Let the inhabitants of the rock sing, let them shout from the top of the mountains."

JEREMIAH xvi. 16.

"...They shall hunt them from every mountain, and from every hill, and out of the holes of the rocks."

xlviii. 28.

"O ye that dwell in Moab, leave the cities, and dwell in the rock, and be like the dove that maketh her nest *in the sides of the* hole's mouth."

xlix. 16.

"Thy terribleness hath deceived thee, and the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill; though thou shouldest make thy nest as the eagle, I will bring thee down from thence, saith the Lord" (Obad. 3).

EZEK. xxxiii. 27.

"They that be in the forts and in the caves shall die of the pestilence."

HEBREWS xi. 38.

"They wandered in deserts and in mountains, and in dens and caves of the earth."

REV. vi. 15—17.

"And the kings of the earth, and the great men, and rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?"

AMONGST the various kind of dwellings used in the early ages of the world, were the *caves of the rocks*. It is not uncommon, at the present day, to see these used as habitations in mountainous countries, and even in some parts of England. At Hastings, in Sussex, many of the fishermen's families live in dwellings of this description.

The larger and more retired caves often served as secure retreats from an enemy. Sometimes they were strongly fortified, and, when situated among precipitous rocks, formed the most powerful *houses of defence* imaginable. To these secure retreats the Psalmist doubtless alludes, when he calls God his *rock*, and his *fortress*,—his *refuge*—his *rock* of *habitation*,—his *house* of defence. Isaiah describes the servant of the Lord as dwelling in

such a fortress.—"He shall dwell on high; his place of defence shall be the munitions of rocks." Sinners are also represented as seeking refuge amongst the caves of the earth, from the righteous vengeance of an offended God,—"They shall go into the caves of the earth, and into the holes of the rocks, for fear of the Lord, and for the glory of his majesty."—But all in vain—the long winding passages, with their innumerable recesses and chambers, will fail to conceal them from his piercing eye, or to shelter them from his wrath, when he shall arise "to shake terribly the earth;" and when He shall "come out of his place to punish its inhabitants for their iniquity."

On his road to Gaza, Mr. Stephens mentions having come to a Bedouin encampment in one of the "most singular and interesting spots" he had ever seen. "We were climbing," he writes, "up the side of a mountain, and saw on a little point on the very summit the figure of an Arab, kneeling in evening prayer. He had finished his devotions, and was sitting on the rock when we approached, and found that he had literally been praying on his house-top, for his habitation was in the rock beneath. Like almost every old man one meets in the East, he looked exactly the patriarch of the imagination, and precisely as we would paint Abraham, Isaac, or Jacob. He rose as we approached, and gave us the usual Bedouin invitation to stop and pass the night with him; and, leading us a few paces to the brink of the mountain, he showed us in the valley below the village of his tribe.

The valley began at the foot of the elevation on which we stood, and lay between ranges of broken and overhanging rocks, a smooth and beautiful table of green, for perhaps a quarter of a mile, and beyond that distance broke off and expanded into an extensive meadow. The whole of this valley, down to the meadow, was filled with flocks of sheep and goats; and, for the first time *since I left the* banks of the Nile, I saw a herd of cows

. . . . But where were the dwellings of the pastors, the tents in which dwelt the shepherds of these flocks and herds? In Egypt I had seen the Arabs living in tombs, and among the ruins of temples; in the desert I had seen them dwelling in tents; but I had never yet seen them making their habitations in the rude crevices of the rocks. Such, however, were their habitations here. The rocks in many places were overhanging; in others there were chasms or fissures; and wherever there was anything that could afford a partial protection from the weather on one side, a low, rough, circular wall of stone was built in front of it, and formed the abode of a large family. Within the small enclosure in front, the women were sitting winnowing or grinding grain, or rather pounding and rubbing it between two stones, in the same primitive manner practised of old, in the days of the patriarchs. We descended and pitched our tents in the middle of the valley. The habitations in the crevices of the rocks, bad as they would be considered anywhere else, I found much more comfortable than most of the huts of the Egyptians on the banks of the Nile, or the rude tents of the Bedouins. It was not sheer poverty that drove these shepherds to take shelter in the rocks; for they were a tribe more than three hundred strong, and had flocks and herds such as are seldom seen among the Bedouins; and they were far better clad, and had the appearance of being better fed than my companions."...STEPHENS' *Incidents of Travel*, vol. ii. pp. 127—132.

"Anab* is still inhabited by about one hundred persons,...(who) all live in grottoes or caves excavated in the rock...(They) are undoubtedly of very high antiquity...Their present possessors...are chiefly shepherds, whose flocks browse on the steep sides of the hills near them, and who, in the severe nights of winter, take shelter in the caves with their attendants. Some of the inhabitants of the caves are, however, cultivators of the

* A city east of Jordan.

earth, and till and plant such detached plots and patches of the soil among the least steep parts of the ascent, as may be most favourable for the fruits or grain. The grottoes themselves are all hewn out by the hand of man, and are not natural caverns; but from their great antiquity, and the manner in which they were originally executed, they have a very rude appearance. Nevertheless, the persons who occupy them fortunately deem them far superior to buildings of masonry, and consider themselves better off than those who live in tents or houses, so that they envy not the dwellers in camps or cities. They are certainly more durable and less likely to need repair than either; and, with the exception of a chimney, or some aperture to give an outlet to the smoke (a defect existing in all the buildings of these parts), they are very comfortable retreats, being drier and more completely sheltered from wind and rain than either house or tent, besides being warmer in winter and cooler in summer than any other kind of dwelling-place that could be adopted."—BUCKINGHAM'S *Arab Tribes*, pp. 61—63.

Captains Irby and Mangles, when travelling round the Dead Sea, found "many artificial caves in a large range of perpendicular cliff...Some of these were in the form of regular stables, in which feeding-troughs still remain, sufficient for thirty or forty horses, with holes in the live rock for the head fastenings. Some of the caves are chambers and small sleeping apartments, probably for servants and attendants. There are two rows of these chambers; the upper one has a sort of projecting balcony across the front of the chambers. There is one large hall finely proportioned, with some Hebrew characters inscribed over the door-way; the whole is approached by a sort of causeway."—*Travels*, pp. 473, 474.

"The caverns in the country towards Damascus (were) always dwellings, (and) are very capacious, affording shelter to both the inhabitants and their flocks."—ROBINSON'S *Researches, vol. ii. p. 533.*

"As the sun rose, we heard the bleating of flocks, and the crowing of cocks, as if from a village. On inquiring, we were told that there was none; but a company of peasants were living there in caves, pasturing their flocks. In summer, it was said, a large portion of the peasantry leave their villages, and dwell in caves or ruins, in order to be nearer to their flocks and fields."—ROBINSON'S *Researches*, vol. i. p. 313.

When travelling from Akabah to Jerusalem, Dr. Robinson passed "a deep cavern in the limestone hill, apparently once a quarry, with pillars left to support the roof. From it the materials for the neighbouring buildings were probably taken. It is more than a hundred feet in length, and has been apparently inhabited, perhaps by the Arabs, as fragments of pottery were scattered in it. *It is now the resort of multitudes of pigeons, which flew out in a cloud as we entered.*"—ROBINSON'S *Researches*, vol. i. pp. 284, 285.

The neighbourhood of Sermein is remarkable for great numbers of cisterns and wells hewn in the rock. In the town every house has a similar cistern; those in the plain serve to water the peasants' cattle in the summer, for there are no springs in these parts. On the south-east side of Sermein there is a large subterraneous vault, cut in the solid rock, divided into several apartments, and supported in various places by round pillars with coarsely wrought capitals; near this are several other excavations, all inhabited by the poor peasants."—BURCKHARDT'S *Travels in Syria*, pp. 121, 122.

"The north-east wind began to blow with violence, and excessively cold, with such heavy showers of sleet, snow, and rain, that we were obliged to take shelter in a cave at the foot of the mountain for the whole day. We found here many peasants, who had made ineffectual attempts to cross; but as we had a difficulty in getting room for our horses, the cave being small, and nearly filled when we arrived, we removed to a larger, though more exposed one, being little more than a projecting

cleft of the rock, where we got ourselves and our horses also under a roof, and made a large fire for the night." —(Job xxiv. 8.)

. . . . . .

"We passed a great cave with an artificial door...It now came on to rain hard, with thunder and lightning, and we were glad to take shelter for the night in a cave used occasionally by the shepherds." IRBY and MANGLES, pp. 217, 327.

The whole city of Petra, the capital of Idumea, may literally be said to have been built "in the clefts of the rocks." The ruins of the city itself stand upon an area of nearly two miles in circumference, with perpendicular cliffs rising close around, in which are hewn innumerable sepulchres, and many temples; some of the former being perched as high as the *eagle's nest.** The following is Mr. Stephen's account of an excavation which he regards as having been a dwelling :—"It consisted of one large chamber, having on one side, at the foot of the rock, a stone bench about a foot high, and two or three broad, in form like the divans in the East at the present day; at the other end were several small apartments hewn out of the rock, with partition walls left between them like stalls in a stable; and these had probably been the sleeping apartments of the different members of the family, the mysteries of bars and bolts, of folding-doors and third stories, being unknown in the days of the ancient Edomites. There were no paintings or decorations of any kind within the chamber; but the rock out of which it is hewn, like the whole stony rampart that encircled the city, was of a peculiarity and beauty that I never saw elsewhere, being a dark ground, with veins of white, blue, red, and purple, and sometimes scarlet and light orange, running through it in rainbow streaks; and within the chambers, where there had been no exposure to the action of the elements, the freshness and beauty of the colours in which these waving lines

* *The sepulchres of Petra* will be described in the next chapter.

were drawn have an effect hardly inferior to that of the paintings in the tombs of the kings at Thebes. In front was a large table of rock, forming a sort of court for the excavated dwelling, where probably, year after year, in this beautiful climate, the Edomite of old sat, under the gathering shades of evening, looking down upon the congregated thousands and the stirring scenes in the theatre below, or beyond, upon the palaces and dwellings in the area of the then populous city...."—*Incidents of Travel*, vol. ii.

In the south of Judea are some remarkable caverns, thus described by Dr. Robinson :—" In the soft limestone or chalky rock, which the soil here scarcely covers, are several irregular pits...some nearly square, and all about fifteen or twenty feet deep, with perpendicular sides...(in which) are doors, or low arched passages...leading into large excavations in the adjacent rock, in the form of tall domes, or bell-shaped apartments...the top of the dome usually terminates in a small circular opening at the surface of the ground above, admitting light into the cavern. These apartments are mostly in clusters, three or four together, communicating with each other. Around one pit...we found sixteen such apartments thus connected...Some of them are ornamented with rows of small holes...like pigeon-holes, extending quite round the wall..."

. . . . . .

Lighting several candles, we entered by a narrow and difficult passage from a pit overgrown with briers, and found ourselves in a dark labyrinth of galleries and apartments, all cut from the solid rock, and occupying the bowels of the hill...Several were entered by a door near the top, from which a staircase, cut in the same rock, wound down around the wall to the bottom..."

" We could discover (nothing) which might afford the slightest clue for unravelling the mystery in which the history and object of these remarkable excavations are enveloped." *It appears*, however, from history, that the

Edomites spread themselves throughout the south of Judea after the Jewish exile; and as they originally were dwellers in caverns, or under ground, Dr. Robinson suggests that possibly they brought with them into Judea their habits of life; and that they excavated for themselves these dwellings under ground in the soft limestone rock.—See *Researches*, vol. ii. pp. 353, 398, 424.

"We were now in the wilderness of En-gedi, where David and his men lived among the rocks of the wild goats, and where the former cut off the skirts of Saul's robe in a cave. The whole scene is drawn to the life. On all sides the country is full of caverns, which might then serve as lurking places for David and his men, as they do for outlaws at the present day."—ROBINSON'S *Researches*, vol. ii. p. 203.

"I visited a fortress in the mountain (near Medjdel Magdala), of which I had heard much at Tabaria (Tiberias). It is called...the pigeons' castle, *on account of the vast quantity of wild pigeons that breed there*...In the mountain are many natural caverns, which have been united together by passages cut in the rock, and enlarged, in order to render them more commodious for habitation; walls have also been built across the natural openings, so that no person could enter them except through the narrow communicating passages; and wherever the nature of the almost perpendicular cliff permitted it, small bastions were built to defend the entrance of the castle, which has been thus rendered almost impregnable. The perpendicular cliff forms its protection above; and the access from below is by a narrow path, so steep, as not to allow of a horse mounting it. In the midst of the caverns several deep cisterns have been hewn. The whole might afford refuge to about six hundred men; but the walls are now much damaged. The place was probably the work of some powerful robber."—BURCKHARDT'S *Travels in Syria, &c.*, pp. 330, 331.

Josephus thus describes the seizure of some famous *robbers, who* dwelt in caves, by Herod the Great.

"Herod hasted away to the robbers that were in the caves, who overran a great part of the country, and did as great mischief to its inhabitants as a war itself could have done...He destroyed a great part of them, till those that remained were scattered beyond the river (Jordan), and Galilee was freed from the terrors they had been under, excepting from those that remained *and lay concealed in caves*. . . . . Now these caves were in the precipices of craggy mountains, and could not be come at from any side, since they had only some winding pathways, very

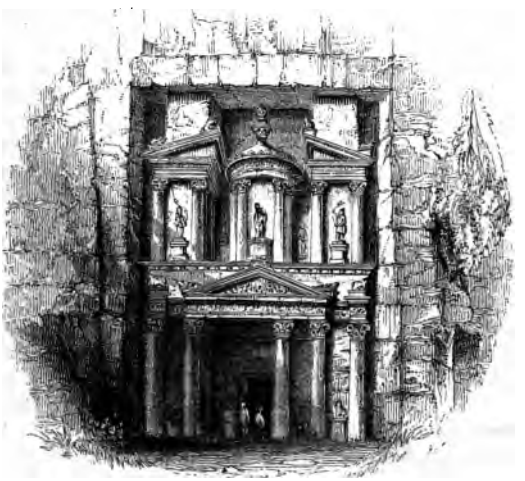
narrow, by which they got up to them; but the rock that lay on their front had beneath it valleys of a vast depth, and of an almost perpendicular declivity; insomuch, that the king was doubtful for a long time what to do, by reason of a kind of impossibility there was of attacking the place. Yet did he at length make use of a contrivance that was subject to the utmost hazard; for he let down the most hardy of his men in chests, and set *them at the* mouths of the dens. Now these

men slew the robbers and their families; and when they made resistance, they sent in fire upon them. And as Herod was desirous of saving some of them, he had proclamation made that they should come and deliver themselves up to him; but not one of them came willingly to him; and of those that were compelled to come, many preferred death to captivity. And here a certain old man, the father of seven children, whose children, together with their mother, desired him to give them leave to go out, slew them after the following manner: he ordered every one of them to go out, while he stood himself at the cave's mouth, and slew that son of his perpetually who went out. Herod was near enough to see this sight, and his bowels of compassion were moved at it, and he stretched out his right hand to the old man and besought him to spare his children; yet did he not relent at all upon what he said, but...slew his wife as well as his children; and when he had thrown their dead bodies down the precipice, he at last threw himself down after them. By this means Herod subdued these caves, and the robbers that were in them."—WHISTON'S JOSEPHUS, vol. iii. pp. 293—295.

In his account of the taking of the city Jotopata by the Romans during the Jewish war, Josephus writes, "And on this day it was that the Romans slew all the multitude that appeared openly; but on the following days they searched the *hiding-places*, and fell upon those that were *under ground*, and *in the caverns*."—WHISTON'S JOSEPHUS, vol. iv. p. 35.

In the travels of Captains Irby and Mangles, an account is given of a remarkable cavern, not far from Tekoa. "On approaching it, we left our horses at the ruins of a village called Hariatoon, and proceeded on foot by the side of the cliffs on the southern side of a deep and picturesque ravine to the mouth of the cave, which runs in by a long, winding, narrow passage, with small natural chambers or cavities on either side. We soon came to a large chamber, with na-

tural arches of a great height; from this last there were numerous passages leading in all directions, occasionally joined by others at right angles, and forming a perfect labyrinth, which our guides assured us had never been thoroughly explored, the people being afraid of losing themselves. The passages were generally four feet high by three feet wide, and were all on a level with each other. The grotto was perfectly clear, and the air pure and good....In the large chamber, we found some broken pottery, by which it would seem this place had been once inhabited, probably serving *for a place of concealment.*"—*Travels*, p. 341.



THE " KHUZNEH " AT PETRA, SUPPOSED TO HAVE BEEN THE TEMPLE OF A HEATHEN GOD.

We have now traced the various kinds of erections made by *the industry* of man, whether for the purposes

of dwelling or worship, from the rude tent of the Bedouin to the beautiful tabernacle—from the lowly hut of earth, wood, or stone, to the splendid temple of Jerusalem,—and now we may close the chapter on *Caves*, in which we have seen the use made of natural or artificial holes in the rocks, with a brief notice of one of the most perfect of these excavations, the beautiful temple called "Khuzneh" at Petra, of which some idea is given in the accompanying woodcuts. Alas! that it should have been the temple of an idol, when the very rock out of which it was hewn was the work of, and bore witness to, the Almighty Creator.

"The name El-Khŭzneh, given by the Arabs to this edifice, signifies 'the treasure;' which they ascribe to Pharaoh, and suppose to be contained in the urn crowning the summit of its ornamented front, a hundred feet or more above the ground." "Hence, whenever they pass through the ravine, they stop for a moment, charge their guns, aim at the urn, and endeavour, by firing at it, to break off some fragments with a view to demolish it altogether, and get at the treasure which it is supposed to contain. The urn, however, resists all their attacks; and when they have discharged their pieces in vain, they go away, murmuring at the giant king who had the cunning to place his treasure at a distance of a hundred and twenty feet above their heads."

The "Khuzneh" is cut in the rock, and bears at the present day a freshness and beauty as great as when it first was chiselled by the hand of the skilful workmen of Petra. Dr. Robinson remarks, "I had seen various engravings of it, and read all the descriptions; but this was one of the rare instances where the truth of the reality surpasses the ideal anticipation. It is, indeed, most exquisitely beautiful; and nothing I had seen of architectural effect in Rome, or Thebes, or even Athens, comes up to it in the first impression.... Its position as a portion of the lofty mass of coloured rock ...*its wonderful state* of preservation; the glow and tint

of the stone; and the wild scenery around; all are unique, and combine into a power of association and impression, which takes complete possession of the mind ...I was perfectly fascinated with this splendid work of ancient art in this wild spot. There it stands, as it has stood for ages, in beauty and loneliness; the generations which admired and rejoiced over it of old have passed away; the wild Arab, as he wanders by, regards it with stupid indifference. Its rich roseate tints, as I bade it farewell, were lighted up and gilded by the mellow beams of the morning sun; and I turned away from it at length with an impression which will be effaced only at death."—*Researches*, vol. ii. pp. 518, 519. LABORDE, p. 176.

INTERIOR OF THE KHUZNEH.

CHAPTER IV.

SEPULCHRES.

EASTERN SEPULCHRES—TOMBS CUT IN THE ROCK—MOORISH BURIAL GROUNDS — WHITEWASHED SEPULCHRES — HEAPS OF STONES—SPLENDOUR OF EASTERN TOMBS—HOUSE OF THE DEAD —SHEIKH RUBIN'S TOMB—JEWISH BURIAL-GROUND IN POLAND—RACHEL'S TOMB—TOMBS AROUND JERUSALEM—TOMBS OF THE KINGS—SEPULCHRES IN ASIA MINOR—MUMMY-PITS OF GOURNOU—TOMBS OF THE KINGS OF EGYPT—THE PYRAMIDS —TOMBS IN THE ROCKS AROUND PETRA—TOMBS SOMETIMES *USED* AS DWELLINGS—NAILS IN EASTERN TOMBS FOR HANGING *VESSELS UPON.*

GENESIS xxiii. 5, &c. (see whole chapter).

"And the children of Heth answered Abraham, saying unto him, Hear us, my Lord...in the choice of our sepulchres bury thy dead...And Abraham...communed with them, saying,...Entreat for me to Ephron the son of Zohar, that he may give me the cave of Machpelah... which is in the end of his field ... And...Abraham buried Sarah his wife in the cave." (xlix. 29—32; l. 13.)

xxxv. 19, 20.

"And Rachel died, and was buried in the way to Ephrath, which is Bethlehem. And Jacob set a pillar upon her grave, that is the pillar of Rachel's grave unto this day." (xlviii. 7.)

JOSHUA vii. 26.

"And they raised over (Achan) a great heap of stones unto this day."

viii. 29.

"And the king of Ai he hanged on a tree until eventide: and as soon as the sun was down, Joshua commanded that they should take his carcase down from the tree, and cast it at the entering of the gate of the city, and raise thereon a great heap of stones, that remaineth unto this day."

1 SAMUEL xxv. 1.

"And Samuel died; and all the Israelites were gathered together, and lamented him, and buried him in his house at Ramah."

2 SAM. xviii. 17.

"And they took Absalom, and cast him into a great pit in the wood, and laid a very great heap of stones upon him: and all Israel fled, every one to his tent."

1 KINGS ii. 34.

"So Benaiah, the son of Jehoiada went up, and fell upon him (Joab), and slew him; and he was buried in his *own house in the* wilderness."

2 KINGS xxiii. 16—18.

"And as Josiah turned himself, he spied the sepulchres that were there in the mount; and sent, and took the bones out of the sepulchres, and burned them.... Then he said, What title is that that I see? And the men of the city told him, It is the sepulchre of the man of God, which came from Judah...And he said, Let him alone; let no man move his bones."

JOB xxi. 32.

"Yet shall he be brought to the grave, and shall watch *in the heap*. (Margin.)

xxx. 23.

"For I know that thou wilt bring me to death, and to the house appointed for all living."

PSALM xxviii. 1.

..."If thou be silent to me, I become like them that go down into the pit." (Prov. i. 12.)

ISAIAH xiv. 15, 18.

"Thou shalt be brought down to hell, to the sides of the pit....All the kings of the nations, even all of them, lie in glory, every one in his own house."

xxii. 16.

"What hast thou here? and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?"

lvii. 2.

"They shall rest in their beds."

EZEK. viii. 8—10.

"Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked *abominations* that they do here. So I went in and saw; *and behold,* every form of creeping things and abomin-

able beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about."

EZEK. xxxii. 23.

"Whose graves are set in the sides of the pit."

MATT. xxiii. 27, 29.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness....Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous..."

LUKE xi. 44, 47.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them...Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them."

JOHN v. 28, 29.

"All that are in the graves shall hear his voice, and shall come forth."

xi. 38.

"Jesus...cometh to the grave (of Lazarus). It was a cave, and a stone lay upon it."

MATT. xxvii. 59—end.

"And when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre, and departed ...(And the chief priests and Pharisees) went and made the sepulchre sure, sealing the stone and setting a watch."

xxviii. 2.

"And behold there was a great earthquake; for the angel of the Lord descended from heaven, and came and rolled back *the stone* from the door, and sat upon it."

MARK xvi. 2.

"And very early in the morning, the first day of the week, they (the women) came unto the sepulchre at the rising of the sun. And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away, for it was very great."

JOHN xx. 6, 11, &c.

"Then cometh Simon Peter...and went into the sepulchre...But Mary stood without at the sepulchre weeping: and as she wept, she stooped down and looked into the sepulchre, and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain."

It was usual among Eastern nations to excavate their tombs in the mountains and rocks which surrounded their cities; over the door, or mouth of the cave, was generally placed some inscription or title. Sometimes, also, their graves were dug in the ground, and then they put some hewn stone over a grave, to show that it was a burying-place, and to warn the passers-by to avoid it; for, by the Jewish law, those who came near a dead body were unclean. Our Saviour compares the hypocritical Scribes and Pharisees to graves which appear not, and which men walk over unawares—not knowing that they are thus contracting impurity; for the Pharisees deceived many by their fair show of religion. Dr. Shaw thus describes the Moorish places of burial:—

"If we except a few persons, who are buried within the precincts of some sanctuary, the rest are carried out at a small distance from their cities and villages, where a great extent of ground is allotted for that purpose. Each family has a particular portion of it, walled in like a garden, where the bones of their ancestors have *remained* undisturbed for many generations. For in *these inclosures* the graves are all distinct and separate,

having each of them a stone placed upright, both at the head and feet, inscribed with the name of the person who lies interred there; whilst the intermediate space is either planted with flowers, bordered round with stone, or paved all over with tiles. The graves of the principal citizens are further distinguished by some square chambers or cupolas that are built over them. Now, as all these different sorts of tombs and sepulchres, with the very walls likewise of the enclosures, are constantly kept clean, whitewashed, and beautified, they continue to this day to be an excellent comment upon that expression of our Saviour, where he mentions the garnishing of the sepulchres; and again where he compares the scribes, pharisees, and hypocrites to whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and all uncleanness. For the space of two or three months after any person is interred, the female relations go once a week to weep over the grave." —See DR. SHAW'S *Travels*, vol. i. pp. 395, 396.

The earliest and simplest kind of monuments were probably, heaps of stones raised over the grave, and guarded. The Hebrews raised these heaps over the bodies of those whose decease was attended by any remarkable circumstances of which they desired to perpetuate the memory.

On the road to Sidon " is a *cairn*, or heap of stones, raised over the tomb of a slave, who was executed on this spot for murdering and plundering passengers. It is customary for travellers to add a stone to the heap as they pass."—*Narrative of a Mission to the Jews*, p. 318.

Dr. Shaw tells us that the Arabs are, generally, much given to plunder, and will, when the temptation occurs, rob, strip, and murder, not strangers only, but also one another.

" In several places in Barbary, in the Holy Land, and in Arabia, are heaps of stones, which have been gradually erected (as so many signs, Ezek. xxxix. 15)

over travellers thus barbarously murdered; the Arabs, according to a superstitious custom among them, contributing each of them a stone whenever they pass by them. We read of something like this in Scripture, where great heaps of stones are said to be raised over Achan, over the King of Ai, and over Absalom."—SHAW'S *Barbary*, vol. i. p. 18.

Upon many sepulchres, vast pains and labour were expended. "The abodes of the dead were regarded in Egypt, and also in Palestine, with profound veneration; and were constructed with even greater pomp and splendour than the habitations of the living. Witness the Tomb of Helena at Jerusalem, and the still more magnificent ones at Thebes;—to say nothing of the mighty pyramids, erected apparently each as the sepul*chre of a sing*le monarch." Thus also, Petra was

"adorned with splendid structures, *chiefly* for the dead." —ROBINSON'S *Researches*, vol. ii. pp. 529, 533.

"While walking out one evening, a few fields' distance from Deir el Kamr (on Mount Lebanon), with the son of my host, to see a detached garden belonging to his father, he pointed out to me, near to a small solid stone building, apparently a house, very solemnly adding, 'The sepulchre of our family.' It had neither door nor window. He then directed my attention to a considerable number of similar buildings, at a distance, which, to the eye are exactly like houses, but which are, in fact, family mansions for the dead. They have a most melancholy appearance, which made him shudder as he explained their use. They seem, by their dead walls, which must be opened at each several interment of the members of a family, to say, 'This is an unkindly house, to which visitors do not willingly throng—but one by one they will be forced to enter; and none who enter come out again.' Perhaps this custom, which prevails particularly at Deir el Kamr, and in the lonely neighbouring parts of the mountain, may have been of great antiquity, and may serve to explain some Scripture phrases. The prophet Samuel was buried *in his house* at Ramah—it would hardly be in his dwelling-house. Joab was buried in his *own house in the wilderness*. This is *the house appointed* for all living."—JOWETT'S *Researches*.

When travelling from Asdoud, the ancient Ashdod, or Azotusto Joppa, Captains Irby and Mangles saw on a small eminence, "Sheikh Rubin's tomb, surrounded by a square wall, with some trees inclosed. There are in Syria and Egypt numbers of these tombs, which the Arabs erect to the memory of any man who they think has led a holy life; for the title of sheikh is not only given to their chiefs, but also to their saints. These tombs are generally placed in some conspicuous spot, frequently on the top of some mount. The sepulchre consists of a small apartment, *with* a cupola over it, whitewashed exter-

nally; within are deposited a mat, and a jar of water for the ablution of such as retire there for devotion."—*Travels*, pp. 183, 184.

"We went to the new (Jewish) burying-ground (at Brody, in Austrian Poland)....The monuments are of a soft chalky stone, and most of them adorned with curious emblems. The stone is generally painted, and the epitaph is of a bright colour, or sometimes in letters of gold. One had a crown painted on it . . another had a cup and platter; marking the grave of a Levite, who poured water on the heads of the priests. The outspread hands were frequent, marking the tomb of a priest, with the words 'the crown of the priesthood.' One stone had two lighted candles painted on it, and another had a golden candlestick. The grave of a lady of wealth, who in her lifetime had gone on a pilgrimage to Palestine, was marked by the figure of a ship on the sea, and Noah's dove flying towards it. A gate broken off its hinges, and in the act of falling, represented the door of the ark in the synagogue, rent in mourning for some eminent worshipper, who had been mother of a numerous family. . . . . One monument had a painting of Abraham's house in the plains of Mamre, surrounded by oak trees, with his flocks feeding near; it covered the grave of a man named Abraham. A house and a human heart, a lion, a roe, an eagle, a palm-tree, and many such like, were very common emblems. The whole scene brought forcibly to our remembrance the words of the Lord Jesus to the Pharisees, 'Ye...garnish the sepulchres of the righteous.'"—*Narrative of a Mission to the Jews*, pp. 455, 456.

TOMB OF RACHEL.

In the way from Jerusalem to Bethlehem is shown the reputed tomb of Rachel. There is no reason to *question* the correctness of the tradition which fixes *upon this spot for* her grave. "Instead of a pillar, the

place is now covered by a Mohammedan building, like the tombs of chiefs and holy persons in Arabia and Egypt —being small, square, and surmounted by a dome. "We entered it," writes Mr. Buckingham, "on the south side by an aperture through which it was difficult to crawl as it has no doorway, and found on the inside a square mass of masonry in the centre, built up from the floor nearly to the roof, and of such a size as to leave barely

a narrow passage for walking round it. It is plastered with white stucco on the outer surface, and is sufficiently large and high to inclose any ancient pillar that might have been found on the grave of Rachel." — *Travels in Palestine*, vol. i. p. 336.

"This is one of the few places where the observer is persuaded *that* tradition has not erred; as it

fulfils literally the words of Israel in his last hour . . . 'And as for me, Rachel died by me, in the way from Bethlehem, and I buried her there.'

"The spot is as wild and solitary as can well be conceived; no palms or cypresses give their shelter from the blast; not a single tree spreads its shade where the ashes of the beautiful mother of Israel rest. Yet there is something in this sepulchre in the wilderness, that excites a deeper interest than more splendid or revered ones."

The desire shewn by the Turks that their ashes may rest near those of Rachel, is very singular. All around her tomb lie thickly strewn the graves of the Mussulmans. . . "It is a scene of no common interest, when a funeral train issues from the gate of the city, and, passing slowly over the plain of Rephidim, draws nigh the lonely sepulchre, with an earnest desire that the parent or child whose remains they bear, may sleep in a spot so venerated. Were a Jew to cross the procession, at this moment, he would be treated with deep curses and looks of hatred and scorn, by the very people who are about to kneel around the ashes of one of his ancestors. Deeply fallen nation! . . . So rigidly are the Jews excluded from entering the monument, that the four arches which support the simple dome have been filled up . . .

"No slender pillars of wood or stone, with inscriptions in letters of gold, are here; not a single memorial, which this people are otherwise so fond of erecting in their cemeteries. It seems to be sufficient, that they are placed beneath the favourite sod; and small and numerous mounds, over which the survivor sometimes comes and weeps, mark the places of the graves."—CARNE'S *Recollections of the East*, pp. 157—161.

TOMBS AROUND JERUSALEM.

" The numerous sepulchres which skirt the valleys on the north, east, and south of Jerusalem, exhibit for the most part one general mode of construction. A door in the perpendicular face of the rock, usually small and without ornament, leads to one or more small chambers, excavated from the rock, and commonly upon the same

level with the door. Very rarely are the chambers lower than the doors. The walls, in general, are plainly hewn; and there are occasionally, though not always, niches or resting-places for the dead bodies.

" Not far from the corner of the hill near the valley of Jehoshaphat, we entered a sepulchre which was said to

have been recently opened. The entrance was low under the surface of the ground; an upright door with a descent to it by steps. It led into an ante-room excavated in the rock, having an arched ceiling or dome, with doors in the three sides, opening into five or six side-chambers. In these are seen low sarcophagi, or rather hollow couches, left in the same rock along the sides; in which were still many bones and skulls, the relics of their former tenants."—ROBINSON'S *Researches*, vol. i. pp. 522, 526.

Speaking of the Mount of Judgment, directly opposite Jerusalem, Mr. Carne writes: "The most interesting portion of this hill is where its rocks descend precipitously into the Valley of Hinnom. All these rocks are hewn into sepulchres of various forms and sizes. No doubt they were the tombs of the ancient Jews, and are *in general* cut with considerable care and skill. They are *often the resting*-place of the benighted passenger. Some

of them open into inner apartments, and are provided with small windows or apertures cut in the rock. There is none of the sadness or darkness of the tomb; but, in many, so elevated and picturesque is the situation, that a traveller may pass hours here with a book in his hand, while valley and hill are beneath and around him. Before the door of one large sepulchre stood a tree on the brink of the rock: the sun was going down on Olivet on the right, and the resting-place of the dead commanded a sweeter scene than any of the abodes of the living. Many of the tombs have flights of steps leading up to them."—CARNE'S *Eastern Letters*, pp. 292, 293.

TOMBS OF THE KINGS, AT JERUSALEM.

"The (so called) tombs of the kings are above half a mile from the wall of Jerusalem. In the midst of a hollow, rocky, and adorned with a few trees, is the entrance; you then find a large apartment, above fifty feet long, at the side of which a low door (surmounted by a beautiful frieze) leads into a series of small chambers, in the walls of which are several deep recesses, hewn out of the rock, of the size of the human body. There are six or seven of these low and dark apartments, one or two of which are adorned with vine leaves and clusters of grapes. Many parts of the stone coffins, beautifully ornamented, are strewn on the floor; and it should seem that some hand of ravage had broken them to pieces, with the view of finding something valuable within. The sepulchres of the judges, so called, are situated in a wild spot about two miles from the city. They bear much resemblance to those of the kings, but are not so handsome or spacious."—CARNE'S *Letters*, p. 294.

The splendid sepulchre, which has so long borne the name of the tombs of the kings—is situated directly north of the Damascus Gate of Jerusalem, just on the eastern side of the great road to Nabulus. The way

leads to them through the olive-grove which now covers the level tract on this side of the city.

"It has been commonly referred to the ancient Jewish kings; on the supposition that some of them may have been here entombed. The sepulchres of David and his descendants, as we know, were upon Zion; they were called apparently the sepulchres of the sons of David, and also of the kings of Israel, and were still extant in the times of the apostles. Four of the Jewish kings, indeed, are said not to have been brought into those sepulchres; but there is no evidence to show that they were buried out of the city, and least of all in this quarter.* Uzziah was buried *with his fathers*, but not within their sepulchres, he being a leper. Ahaz was buried within the city, but not in the same sepulchres. Manasseh and Amon were buried in the garden of their own house, in the garden of Uzza, probably on Zion"...There seems little room to doubt that the sepulchre in question is really that of the celebrated queen Helena, who embraced the Jewish religion, and lived for a time at Jerusalem, and whose tomb, prepared by herself in this neighbourhood, was famous of old.—See ROBINSON'S *Researches*, vol. i. pp. 534—537.

TOMBS IN ASIA MINOR.

When exploring the ruins of Suleiman, in Asia Minor, Mr. Arundell observes, "On the mountain side, which rises steeply behind the houses, are tombs without number. We went into several—(in one we) found above a dozen burial-places, and a communication on the right and left with other vaults. In one place, the small square door-way, to enter which you must *more than stoop*, had been recently opened, and *the large stone* was still before the door; recalling instantly the recollection of Him, of whom the angel of the Lord, who had rolled away the

* *1 Kings ii. 10*, xi. 43, &c. 2 Chron. xxxii. 33, xxviii. 27. *Acts ii. 29. 2 Chron.* xxvi. 23, xxviii. 27. 2 Kings xxi. 18, 26.

stone and sat upon it, announced the glad tidings to the sorrowing women who came to embalm the body: "Fear not ye—for I know that ye seek Jesus, which was crucified. He is not here, for he is risen as he said. Come, see the place where the Lord lay."—*Discoveries in Asia Minor*, vol. i. pp. 88, 89.

At the village of Germe, in Asia Minor, about midway up a precipitous rock, "We saw a beautiful little building, apparently a mausoleum, in the most perfect preservation. It was a small square room...partly inserted into the rock, having a handsome door-way. We looked in vain for some inscription to inform us whose memory this beautiful edifice was intended to perpetuate. Nothing appeared upon the spot to convey the smallest information, and I was reminded of the prophet's appropriate words: 'What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here, as he that heweth him out a sepulchre on high, and that graveth an habitation for himself in a rock?'"*—ARUNDELL'S *Discoveries in Asia Minor*, vol. ii. pp. 60, 61.

MUMMY-PITS OF GOURNOU.

The mummy-pits, or caves of Gournou, are amongst the most remarkable of ancient tombs. "Gournou is a tract of rocks, about two miles in length, at the foot of the Libyan mountains, on the west of Thebes, and was the burial-place of the great city of a hundred gates. Every part of these rocks is cut out by art, in the form of large and small chambers, each of which has its separate entrance....I can truly say, it is impossible to give any description sufficient to convey the smallest idea of those subterranean abodes;...there are no sepulchres in any part of the world like them; there are no excavations, or mines, that can be compared to these truly astonishing places; and no exact description can be given of their interior, owing to the difficulty of visiting

* Isaiah xxii. 16.

these recesses....A traveller is generally satisfied when he has seen the large hall, the gallery, the staircase, and as far as he can conveniently go....Of some of these tombs many persons could not withstand the suffocating air ;...a vast quantity of dust rises, so fine that it enters the throat and nostrils, and chokes the nose and mouth ; ...this is not all ;...the entry or passage where the bodies are, is roughly cut in the rocks, and the falling of the sand from the upper part, or ceiling of the passage, causes it to be nearly filled up. In some places there is not more than a vacancy of a foot left, which you must contrive to pass through in a creeping posture like a snail, on pointed and keen stones that cut like glass. After getting through these passages, you generally find a more commodious place, perhaps high enough to sit. But what a place of rest ! surrounded by bodies, by heaps of mummies in every direction ;...the blackness of the wall, the faint light given by the candles or torches ; ... the Arabs with the torches in their hands, naked and covered with dust, themselves resembling living mummies,...formed a scene that cannot be described. In such a situation I found myself several times, and often returned exhausted and fainting....After the exertion of entering into such a place, through a passage of fifty, a hundred,...or perhaps six hundred yards, nearly overcome, I sought a resting-place, found one, and contrived to sit ; but when my weight bore on the body of an Egyptian, it crushed it like a band-box. I naturally had recourse to my hands to sustain my weight, but they found no better support ; so that I sunk altogether among the broken mummies, with a crash of bones, rags, and wooden cases, which raised such a dust as kept me motionless for a quarter of an hour, waiting till it subsided again. Once I was conducted from such a place to another resembling it, through a passage of about twenty feet in length, and no wider than a body could be forced through. It was choked with mummies ; and *I could not pass* without putting my face in contact

with that of some decayed Egyptian; but as the passage inclined downwards, my own weight helped me on; however, I could not avoid being covered with bones, legs, arms, and heads, rolling from above."—BELZONI'S *Travels*, 155—157.

"The tombs containing the better classes of people are, of course, superior to the others. There are some more extensive than the rest, having various apartments adorned with figures representing different actions of life. Funeral processions are generally predominant. Agricultural processes, religious ceremonies, and more ordinary occurrences, such as feasting, &c., are to be seen everywhere....It would be impossible to describe the numerous little articles found in (the tombs) which are well adapted to show the domestic habits of the ancient Egyptians. It is here the smaller idols are occasionally found....Vases, of baked clay,...their covers representing the head of some divinity....A great quantity of pottery is found, and also wooden articles in some of the tombs, as if the deceased had resolved to have all he possessed deposited along with him.*...Among these tombs we saw some which contained the mummies of animals intermixed with human bodies....One tomb was filled with nothing but cats, carefully folded in red and white linen. . . . . .

"We went to see the mummy-pits," write Captains Irby and Mangles. "It is impossible to conceive a more singular and astonishing sight than a tomb of this description. Imagine a cave of considerable magnitude filled up with heaps of dead bodies in all directions, and in the most whimsical attitudes; some with extended arms, others holding out a right hand, and apparently in the attitude of addressing you; some prostrate, others with their heels sticking up in the air; at every step you

* "Among other articles too numerous to be mentioned, the beetle, or scarabeus, to all appearance a highly sacred animal, is found in the tombs. There are *various* sorts...some (made) of stones, and some of *baked clay.*"—*Belzoni's Travels*, pp. 168, 171, 172.

thrust your foot through a body, or crush a head....We counted on one spot upwards of fifty mummy-pits, discernible by their mouths or entrances being open, on the sides of the hills."—*Travels*, pp. 142, 149.

TOMBS OF THE KINGS OF EGYPT, IN THE VALLEY OF BEBAN EL MALOOK.

"The sacred valley, named Beban el Malook, begins at Gournou, runs towards the south-west, and gradually turns due south. It contains the celebrated tombs of the Kings of Egypt, and divides itself into two principal branches, one of which runs two miles farther to the westward, making five miles from the Nile to the extremity. The other, which contains most of the tombs, is separated from Gournou only by a high chain of rocks, which can be crossed from Thebes in less than an hour. The same rocks surround the sacred ground, which can be visited only by a single natural entrance, that is formed like a gateway, or by the craggy paths across the mountains. The tombs are all cut out of the solid rock, which is of hard stone, as white as it is possible for stone to be. They consist, in general, of a long square passage which leads to a staircase, sometimes with a gallery at each side of it, and other chambers. Advancing further, we come to wider apartments, and other passages and stairs, and at last into a large hall, where the great sarcophagus lay, which contained the remains of the kings."—BELZONI'S *Travels*, pp. 224, 225.

The entrance to one of the principal tombs was discovered with great labour by Belzoni, eighteen feet below the surface of the ground. The following is the account he himself gives of this discovery: "I caused the earth to be opened at the foot of a steep hill, and under a torrent, which, when it rains in the desert, *pours a great* quantity of water over the very spot I *have caused to be dug.* No one could imagine that the

ancient Egyptians would make the entrance into such an immense and superb excavation just under a torrent of water; but I had strong reasons to suppose that there was a tomb in that place....The next day, in the evening, we perceived the part of the rock that was cut, and formed the entrance. Early next morning the task was resumed, and about noon the workmen reached the entrance, which was eighteen feet below the surface of the ground. The appearance indicated that the tomb was of the first rate; but I did not expect to find such a one as it really proved to be. The (workmen) advanced till they saw it was probably a large tomb, when they protested they could go no farther, the tomb was so much choked up with large stones, which they could not get out of the passage. I descended,...pointed out to them where they might dig, and in an hour there was room enough for me to enter through a passage that the earth had left under the ceiling of the first corridor, which is thirty-six feet...long....I perceived immediately, by the paintings on the ceiling,...that this was the entrance into a large and magnificent tomb. At the end of this corridor, I came to a staircase twenty-three feet long....The door at the bottom is twelve feet high. At the foot of the staircase I entered another corridor,...each side sculptured...and painted. The ceiling, also, is finely painted. The more I saw, the more I was eager to see;...but I was checked in my anxiety at this time, for at the end of this passage I reached a large pit, which intercepted my progress. This pit is thirty feet deep....On the opposite side of the pit, facing the entrance, I perceived a small aperture two feet wide, and two feet six inches high, and at the bottom of the wall a quantity of rubbish. A rope fastened to a piece of wood, that was laid across the passage ...appears to have been used by the ancients for descending into the pit; and from the small aperture on the opposite side hung another, which reached the bottom, no doubt *for the* purpose of ascending. We could

clearly perceive that the water which entered the passages from the torrents of rain, ran into this pit, and the wood and rope fastened to it crumbled to dust on touching them. At the bottom of the pit were several pieces of wood placed against the side of it, so as to assist the person who was to ascend by the rope into the aperture....The next day, by means of a long beam, we succeeded in sending a man up into the aperture, and, having contrived to make a bridge of two beams, we crossed the pit. The little aperture we found to be an opening forced through a wall that had entirely closed the entrance, which was as large as the corridor. The Egyptians had closely shut it up, plastered the wall over and painted it like the rest of the sides of the pit, so that but for the aperture, it would have been impossible to suppose that there was any farther proceeding; and any one would conclude that the tomb ended with the pit. The rope in the inside of the wall did not fall to dust, but remained pretty strong, the water not having reached it at all; and the wood to which it was attached was in good preservation. It was owing to this method of keeping the damp out of the inner parts of the tomb, that these apartments are so well preserved....When we had passed through the little aperture, we found ourselves in a beautiful hall,...in which were four pillars three feet square....At the end of this room, which I call the *Entrance-hall*, and opposite the aperture is a large door, from which three steps led down into a chamber with two pillars. I gave it the name of the *Drawing-room*, for it is covered with figures, which, though only outlined, are so fine and perfect that one would think they had been drawn only the day before. Returning into the *Entrance-hall*, there is, on the left of the aperture, a *large staircase*, which descended into a corridor.*...The paintings became more perfect as we advanced farther into the interior. They retained their gloss, or a kind of varnish over the

* *A corridor* is a gallery or covered passage.

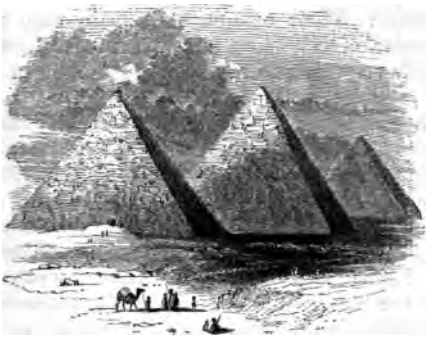
colours, which had a beautiful effect. The figures are painted on a white ground. At the end of this corridor we descended ten steps, which I call the *Small stairs*, into another, seventeen feet...(long). From this we entered a small chamber, ...to which I gave the name of the *Room of beauties*, for it is adorned with the most beautiful figures. ... Proceeding farther, we entered a large hall...(with) two rows of square pillars,...(and a small chamber on each side). This hall I termed the *Hall of Pillars*;...at the end of (it) we entered a large *Saloon* with an arched roof or ceiling, which is separated from the *Hall of Pillars* only by a step; so that the two may be reckoned one....On the right...is a small chamber without anything in it, roughly cut, as if unfinished....On the left we entered a chamber with two square pillars....This I called the *Side-board Room*, as it has a projection of three feet in form of a side-board all round, which was, perhaps, intended to contain the articles necessary for the funeral ceremony....At the same end of the room, and facing the *Hall of Pillars*, we entered by a large door into another chamber with four pillars, one of which is fallen down....It is covered with white plaster, where the rock did not cut smoothly; but there is no painting on it. I named it the *Bull's Room*,...as we found the carcase of a bull in it, embalmed with asphaltum; and also, scattered in various places, an immense quantity of small wooden figures of mummies six or eight inches long....

"But the description of what we found in the centre of the *Saloon*...merits the most particular attention, not having its equal in the world....It is a *sarcophagus** of the finest alabaster,...and it is transparent when a light is placed in the inside of it. It is minutely sculptured within and without with several hundred figures, which do not exceed two inches in height, and represent, as I suppose, the whole of the funeral procession and ceremonies relating to the deceased.

* A very large stone coffin, in which the mummy was laid. See *vignette.*

"The figures of every description on the walls of this wonderful tomb are sculptured, and painted over, except in the outlined chamber before mentioned, which was only prepared for the sculptor."—BELZONI'S *Travels*, pp. 230—238.

"The scene must have been mournfully grand, when the funeral procession disturbed the usual stillness, and the cries of the mourners re-echoed among the rocks, as they passed with the royal corpse to the habitation it was destined to occupy, hollowed down deep in the earth. It needs only to refer to Scripture to realize something of its power."—See GENESIS L. 7—10; HARDY'S *Notices of the Holy Land*, p. 54.



THE PYRAMIDS.

"Our most important excursion was to the pyramids, situated about six miles west of El-Gîzeh, which lies on the left bank of the Nile. . . . The pyramids, as seen from the river against the horizon, appeared enormously large; as we approached, their apparent magnitude continually diminished, and was nowhere less than as seen from the foot of the rocky terrace on which they stand. This terrace is about one hundred and fifty feet above the plain; and the pyramids are thus seen only against the sky, without any surrounding objects from which the eye can judge of their relative magnitude. They seem here to be composed of small stones, and to have no great elevation. But as we approached their base, and became aware of the full size of the stones, and looked upward along their mountain sides to the summit, their huge masses seemed to swell into immensity, and the idea of their vastness was absolutely overpowering. They are probably the earliest, as well as the loftiest and most vast, of all existing works of man upon the face of the earth; and there seems now little room to *doubt that they* were erected chiefly, if not solely,

as the sepulchres of kings. Vain pride of human pomp and power! Their monuments remain unto this day, the wonder of all time; but themselves, their history, and their very names, have been swept away in the dark tale of oblivion. . . . . .

"The ascent of the great pyramid is less difficult than a visit to its interior. The top is now a square platform of about thirty feet on each side, at an elevation of 474 feet above the base.

"The view from it is very extensive; in front, Cairo, and numerous villages, with their groves of slender palm trees; in the rear, the trackless Libyan wastes; on the south, the range of smaller pyramids extending for a great distance along the edge of the desert; and then, in boundless prospect, north and south, the mighty river, winding its way through the long line of verdure which it has won by its waters from the reluctant grasp of the desert on either side. The platform is covered with the names of travellers who have resorted hither in different ages from various and distant lands. . . . We left the great pyramids the same evening, and proceeded southwards along the edge of the desert to Sakkâra, where we slept; and the next morning visited the tombs in the neighbouring cliffs, and the great Necropolis * around the adjacent pyramids. The whole tract here was anciently a cemetery. Pits leading to the chambers of death have been opened in every direction; and the ground is everywhere strewed with the bones and cerements of mummies. Such a field of dead men's bones I have nowhere else seen. There can be no doubt that all this long tract, from the pyramids of Gîzeh to those of Dashûr, was once the (burying-place) of ancient Memphis, which lay between it and the Nile. Two of the pyramids of Dashûr are built of brick. We had often occasion to see both the ancient and modern bricks of Egypt. They are unburnt, and are made of *the mud of* the Nile mingled with chopped straw, which

* City of the dead.

binds it together, on the same principle that hair is sometimes used in making mortar. . . . We (also) visited the ancient quarries...from which the stones were cut for the pyramids."—ROBINSON'S *Researches*, vol. i. pp. 38—40.

"Our first aim was to climb the highest of these wonderful fabrics; a task, indeed, that requires very little exertion. The smooth outer coat has been removed either by time or some other agent; and the present surface, by the successive projection and retirement of the stones, furnishes a flight of steps, which, though rather steep, are by no means of difficult ascent....I reached the summit in twenty minutes, retarded by the incumbrance of a loose sandal and bandaged foot... On our descent, we prepared to examine the interior; an undertaking of far less facility than climbing to the summit. The entrance of this vast pile is by means of a portal inconceivably disproportioned to its bulk; the archway being only a yard wide, and four feet and a half high. An inclined plane, rather steep, and just large enough to admit the human figure, is carried down for a considerable depth, till it is terminated by a spacious chamber... Over this chamber is a room,...the roof (of which) terminates in a point...Our guides, who...seemed perfectly at home among the intricacies of the various channels, next conducted us to the cell discovered by Captain Davidson and the celebrated Wortley Montagu. The access to this is extremely difficult...A plane, very steeply inclined,...and about three feet wide, forms the commencement of the route. Having clambered up this, we arrived at a pass completely perpendicular. Here the Arab who preceded me held a torch against the sides, to point out some small indentures which were made in the wall to serve as a kind of stepping-stone to the foot; but the sort of sandal I was forced to wear had by this time become quite loose, and puzzled me very much to fix it in those narrow receptacles, so that I was compelled to *trust almost* entirely to my arms. We pro-

ceeded in this manner several yards without any interruption, except from some birds which brushed by us, followed by a train of dust. Fortunately this did not fall in a direction to extinguish the tapers, and we continued advancing, when on a sudden I heard a violent exclamation from my companion, who was yet at some distance below. One of our attendants, dismayed at the arduousness of the ascent, the termination of which could scarcely be descried through the surrounding gloom, had begun to break out in terms of despondency; and my friend, who well knew the contagious effect of alarm in others, though a stranger to any impressions of fear himself, was urging them forward in a mixed tone of animation and reproach. Satisfied that no mischief had yet occurred, the guide and I pursued our progress, and soon arrived at a point just wide enough to admit our standing, where we waited the coming up of the rest. We had now accomplished two-thirds of the way, but the most difficult yet remained—and here, I imagined, at one time, I must have been inevitably precipitated to the bottom. My lame foot had become so incapable of service, that in endeavouring to insert it in one of the above-mentioned cavities, I found the attempt impracticable: and the place which I had applied as a support to my hand not allowing of any firm grasp, its position became every instant less and less tenable. In the mean time the party below were gaining rapidly upon me, and I was sufficiently convinced that if my effort to advance should prove fruitless, the failure would not be confined to my individual disaster, but that all beneath must partake of the impulse, and we should thus unavoidably be thrown down the acclivity together.

"However, after a short pause, I was able to spring beyond the difficult pass, and we arrived on the level surface without further obstruction. Here a finely finished gallery leads to a chamber between five or *six-and*-thirty feet in length, and from twenty to

twenty-four in breadth....In the upper end there is a granite cistern...nearly perfect. . . . . .

"The second pyramid has the external coating perfect on the summit, and continued downwards nearly one-fifth of the entire surface; it is therefore almost impossible to reach the vertex without the aid of scaling-ladders..."—JOLLIFFE'S *Letters from Palestine and Egypt*, vol. ii. pp. 32—42.

The entrance into the second great pyramid was discovered by Belzoni, it having been previously unknown whether it was a solid mass of building, or was hollow within. Having surveyed the immense pile on all sides, he set about searching for an entrance under a heap of large stones on the north side. Setting eighty Arabs to work at sixpence a day, and employing children to carry away the earth as they dug it, after sixteen days' toil, one of the labourers perceived a small chink between two stones of the pyramid. Belzoni thrust a long palm-stick into this aperture for upwards of two yards. At length an opening was found which led to a spacious cavity; but all labour here was soon suspended, owing to the danger of the workmen being buried alive by the falling stones. The disappointed Arabs were allowed a day to rest, and then set to work afresh, though their master often heard them in a low voice calling him a *madman*. This time, however, success awaited them, and the real entrance was found. It consisted of a passage four feet high, almost choked up with stones. Next day they came to a portcullis, a fixed block of stone which seemed to defy their power. After a while, however, this was raised, and having passed through several long passages, Belzoni stood in a large chamber in that mighty pyramid, in which no human voice had spoken for a thousand years. In this chamber he found a sarcophagus buried on a level with the floor.—See BELZONI'S *Travels*, pp. 255-271.

TOMBS AT PETRA.

The lofty and perpendicular cliffs around the ruined site of Petra, the ancient capital of Idumæa, are filled with innumerable tombs, in which the chambers are usually small; while the entrances to them exhibit great variety, and are sometimes large and magnificent. A great number of these tombs are small and plain, mere excavations in the face of the rock, and are entirely similar to the numerous sepulchres around Jerusalem.

Some of these houses of the dead are found in retired dells and secret chasms, or sometimes *among* the *heights on either* side, to which flights of steps cut in the rock lead up in several places.—See ROBINSON'S *Researches*, vol. ii. pp. 520, 530, 532.

"I do not think that there are two sepulchres in *Wady Mousa* perfectly alike; on the contrary, they

vary greatly in size, shape, and embellishments. In some places, three sepulchres are excavated one over the other, and the side of the mountain is so perpendicular that it seems impossible to approach the uppermost, no path whatever being visible; some of the lower have a few steps before their entrance."—BURCKHARDT'S *Travels in Syria and the Holy Land*, p. 427.

TOMBS USED AS DWELLINGS.

ISAIAH lxv. 4.

"(A people) which remain among the graves, and lodge in the monuments."

MARK v. 2, 3, 5.

"And when (Jesus) was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs; .... and always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones."

"The most curious of all the tombs in Egypt" was occupied, at the time Dr. Robinson visited it, by an Arab family, with their cattle. The walls were already black with smoke, and many of the paintings destroyed. —ROBINSON'S *Researches*, vol. i. note iv. p. 543.

"We arrived before sunset at Om Keis (the ancient Gadara, on the south-east side of the Lake of Tiberias). We were very kindly received by the sheikh of the natives who inhabit the ancient sepulchres; the tomb we lodged in was capable of containing between twenty and thirty people; it was of an oblong form, and the cattle, &c. occupied one end, while the proprietor and his family lodged in the other; it was near this spot that the people lived in the tombs during the time of our Saviour. ... The sepulchres, which are all under ground, are hewn out of the live rock, and the doors, which are very massy, are cut out of immense blocks of stone; some of these are now standing, and actually working on their hinges, and used by the natives; of course the hinge is nothing but a part of the stone left projecting at each end, and let into a socket cut in the rock; the faces of the doors were cut in the shape of pannels."—*IRBY and MANGLES*, pp. 297, 298.

" The people of Gournou live in the entrance of such (mummy) caves as have already been opened, and, by making partitions with earthen walls, they form habitations for themselves, as well as for their cows, camels, buffaloes, sheep, goats, dogs, &c....Though they have at their disposal a great quantity of all sorts of bricks, which abound in every part of Gournou, from the surrounding tombs, they have never built a single house....

...Their dwelling is generally in the passages between the first and second entrance into a tomb. The walls and the roof are as black as any chimney. The inner door is closed up with mud, except a small aperture sufficient for a man to crawl through. Within this place the sheep are kept at night;...over the doorway there are always some half-broken Egyptian figures, and the two *foxes, the usual* guardians of burial-places. A.

small lamp, kept alive by fat from the sheep, or rancid oil, is placed in a niche in the wall, and a mat is spread on the ground; and this formed the grand divan, wherever I was. There the people assembled round me, their conversation turning wholly on antiquities. Such a one had found such a thing, and another had discovered a tomb....I was sure of a supper of milk and bread served in a wooden bowl; but, whenever they supposed I should stay all night, they always killed a couple of fowls for me, which were baked in a small oven heated with pieces of mummy-cases, and sometimes with the bones and rags of the mummies themselves. It is no uncommon thing to sit down near fragments of bones; hands, feet, or skulls, are often in the way; for these people are so accustomed to be among the mummies, that they think no more of sitting on them, than on the skins of their dead calves. I also became indifferent about them at last, and would have slept in a mummy-pit as readily as out of it."—BELZONI'S *Travels*, pp. 158, 159, 181, 182.

NAILS IN EASTERN TOMBS.

ISAIAH xxii. 23—end.

"And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his father's house. And they shall hang upon him all the glory of his father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burthen that was upon it shall be cut off; for the Lord hath spoken it."

Mr. Arundell has the following passage upon these *verses*:—"*I think* these three verses may be illustrated

by a reference to ancient tombs. If the *sure* place can be supposed to mean the sepulchre or the treasury, and frequently, as in the sepulchres of the kings of Jerusalem, and the tombs of the kings of Pergamos, the sepulchres were converted into treasure houses, then the tombs in the island of Milo will be a happy illustration, within which I have myself seen *nails* fixed all round above the places where the bodies were deposited, and upon these nails were fixed 'vessels of small quantity,' vases of all forms and sizes."—*Discoveries,* vol. ii. pp. 61, 62.

CHAPTER V.

FURNITURE.

FURNITURE OF THE TENT—OF AN ARAB COFFEE HUT—SEATS—DIVANS—BEDS—LAMPS—TORCHES, ETC.—LEATHERN BOTTLES—WATER-VESSELS—HORNS—MILLS—MORTARS—KNEADING-TROUGHS.

FURNITURE OF THE TENT.

MR. MADDEN thus describes the furniture of an Arab camp. It consists of few and simple articles, of the same kind as have always been used by the dwellers in tents :—

"A couple of copper boilers, two small grinding-stones, a leather bag to churn milk in, some water-skins, a wooden bowl, a goblet or two of tin or horn, a mat, and sometimes a coffee-pot, are all the earthly possessions of a Bedouin—besides his cattle and his fire-arms."—MADDEN'S *Travels*, vol. ii. p. 192.

Very similar, though more minute, is Burckhardt's description. According to him, the carpets which separate the different apartments, and those which cover the ground, the wheat-sacks and camel-bags, piled round the middle post, like a pyramid ; the camels' pack-saddles, upon which the sheikhs or the guests recline, the camel-driver's stick, the butter and water-skins, the leather in which camels are watered, and the leather bucket in which the water is drawn up from deep wells, a few copper pans used in cookery, the hand-mill, the mortar in which wheat is pounded, the towel which is spread under the mortar, to save any flour that might fall, the wooden bowl into which the camels are milked, the wooden water-cup, the wooden coffee-mortar, the coffee-pot, three stones on which the pan is placed over

the fire, and the horse's feeding-bag; these form the treasures of an Arab's tent, and are all that is necessary for his repose when weary, or for the preparation of his simple fare.—See BURCKHARDT'S *Notes on the Bedouins*, &c., vol. i. pp. 40, 43, 47.

FURNITURE OF AN ARAB COFFEE HUT.

"The chimney was the important field of action. On the right was hung up the iron coffee-roaster; opposite, from another nail, was suspended the tripod; on the hearth, at the left, was placed a small round wooden box of coffee, with a small iron spoon, about one-eighth the size of a small tea-spoon. When a visitor came in, and, from the weather, they were numerous, immediately three spoonfuls of coffee were put into a small coffee boiler of tin, holding about a very small tea-cup, and the boiler filled up with hot water from an earthen jug which stood before the fire, and in which the grounds or thick coffee from the small boiler were regularly poured. In about two or three seconds after this was placed on the fire it was ready to be served, indicated by boiling over. By the side of the round coffee-box stood a small earthen pan, with water, in which the cups were washed after being used, and then placed on a small shelf by its side. The lamp, or chandelier, was a piece of bent iron, with the end turned up to fix itself against the side of the chimney. Almost the only remaining article of furniture undescribed was the money box, with a hole in the top."—ARUNDELL'S *Visit to the Seven Churches of Asia*, pp. 20, 21.

SEATS—DIVANS—BEDS.

GEN. xlviii. 2.

"And one told Jacob, and said, Behold thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed (divan)."

xlix. 33.

"And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, (drew them up on the divan,) and yielded up the ghost, and was gathered unto his people."

1 Sam. xix. 15.

"And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him."

xxviii. 23.

"He arose from the earth, and sat upon the bed."

2 Sam. iv. 5.

"Ishbosheth...lay on a bed at noon."

1 Kings xxi. 4.

"And Ahab came into his house heavy and displeased ...and he laid him down upon his bed, and turned away his face, and would eat no bread."

2 Kings i. 4.

"Thus saith the Lord, Thou shalt not come down from that bed on which thou art *gone up*, but shalt surely die." (Psalm cxxxii. 3.)

xx. 2, 3.

"Then Hezekiah turned his face to the wall, and prayed unto the Lord.... And Hezekiah wept sore."

Nehemiah ix. 22.

"Thou gavest them kingdoms and nations, and didst divide them into corners (didst appoint them to the corner, the place of honour).

Esther vii. 8.

"And Haman was fallen upon the bed whereon Esther was."

Ezekiel xiii. 18.

"*Woe* to the women that sew pillows to all armholes ...*to hunt* souls!"

AMOS iii. 12.

As the shepherd taketh out of the mouth of the lion two legs, or a piece of an ear, so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch."

vi. 1, 4.

"Woe to them that are at ease in Zion...that lie upon beds of ivory, and stretch themselves upon their couches."

LUKE v. 18, &c. MATT. ix. 6.

"And behold, men brought in a bed a man which was taken with a palsy...and...they went upon the house-top, and let him down through the tiling with his couch into the midst before Jesus."

"Then saith he to the sick of the palsy, Arise, take up thy bed, and go unto thine house. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God."

"As the floors are spread with carpets, and cushions are laid round the walls, one cannot sit down, without inconvenience, on the ground; and the use of chairs is unknown in the East. The Arabians practise several different modes of sitting. When they wish to be very much at their ease, they cross their legs under the body. I found, indeed, by experience, that this mode of sitting is the most commodious for people who wear long clothes, and wide breeches, without any confining ligatures. It seems to afford better rest after fatigue than our posture of sitting upon chairs. In presence of superiors* an Arab sits with his two knees touching each other, and with the weight of the body resting upon the heels. As in this position a person occupies less room than in the other, this is the posture in which they usually place themselves at table. I

* 1 Chron. xvii. 16.

often tried it, but found it extremely uneasy, and could never accustom myself to it. In many parts of Arabia there are long low chairs, made of straw mats; but they sit cross-legged on them, as well as on the carpets." —NIEBUHR'S *Travels in Arabia*, vol. i. p. 223.

Lady F. Egerton, in her account of a visit she paid to an eastern harem, relates, that being conducted by some of the ladies to an inner room, fitted with cushions and carpets to recline upon, they motioned her to be seated. "This operation," she adds, "is less easy than it sounds, for the Orientals are in the habit of doubling up their legs under them, of sitting upon their heels, or the calves of their legs, a position highly inconvenient to the stiff unbending muscles of the sons and daughters of the North. However, I crumpled myself up to the best of my power."

"'Shake thyself from the dust; arise, and sit down, O Jerusalem!' It is no uncommon thing to see an individual, or a group of persons, even when very well dressed, sitting with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation; people in Europe would require a chair, but the natives here prefer the ground. In the heat of summer it is pleasant to them to while away their time in this manner under the shade of a tree. A person of rank in the East often sits down upon the ground, with his attendants about him. Richly adorned females, as well as men, may be often seen thus amusing themselves. As may naturally be expected, with whatever care they may at first sitting down choose their place, yet the flowing dress by degrees gathers up the dust. As this occurs, they, from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust; and then, with *grace* and dignity, and composure, and security, to *sit down; to take*, as it were, again, her seat and her rank

amid the company of the nations of the earth, which had before afflicted her."—JOWETT'S *Christian Researches*, pp. 282, 283.

A divan is a part of a room raised above the floor, spread well with a carpet in winter, and in summer with mats: along the sides are thick mattresses, covered with scarlet cloth, and bolsters and cushions are set against the walls to lean on. Upon these divans, which are large, and with which all their rooms are furnished, they sit, eat, and sleep. The *corner* of these is the most honourable place, in which all great persons sit. These divans are the same with what are translated *beds* in several passages of Scripture. In the corner of one of them Queen Esther was seated; and when Haman rose to go up to her to beg for his life, he could not reach her to kiss the hem of her robe, or perform any other act of submission, without going up on the divan, which accordingly he did, and which a traveller mentions having seen persons do.

"At one end of each chamber there is a little gallery, raised three, four, or five feet above the floor, with a balustrade in the front of it, with a few steps leading up to it. Here they place their beds, a situation frequently alluded to in the Holy Scriptures, which may likewise illustrate the circumstance of Hezekiah's *turning his face, when he prayed, towards the wall*, i. e. from his attendants, that the fervency of his devotion might be the less taken notice of. The like is related of Ahab, though probably not upon a religious account, but in order to conceal from his attendants the anguish he was in for his late disappointment."—SHAW'S *Barbary*, vol. i. p. 378.

When visiting the Archbishop of Tyre, Mr. Wilson observes, that at supper-time "a cushion (for there were no tables, chairs, or stools in the apartment,) was laid upon the floor, which is not sat upon, but leaned against, and reminded me that of old a recumbent posture was common."—*RAE WILSON'S Travels*, vol. ii. p. 70.

"The floors are laid with painted tiles, or plaster of terrace; but as these people make little or no use of chairs, (either sitting cross-legged, or lying at length,) they always cover or spread them over with carpets, which, for the most part, are of the richest materials.

"Along the sides of the wall or floor, a range of narrow beds or mattresses is often placed upon these carpets; and, for their further ease and convenience, several velvet or damask bolsters are placed upon these carpets or mattresses, indulgences that seem to be alluded to by the 'stretching themselves upon couches, and by the sewing of pillows to arm-holes.'"—SHAW'S *Barbary*, vol. i. pp. 377, 378.

"I have beheld princes and nobles, reclining and lolling on soft carpets, under the shade of their broad canvass awning stretched above the windows, on a hot summer's day, *supported by soft cushions and pillows under their arm-pits....*"—PERKIN'S *Residence in Persia*, &c., p. 154.

"The time for taking our repose was now come, and we were conducted into another large room, in the middle of which was a kind of bed, *without bedstead or curtains*. Though the coverlit and pillows exceeded in magnificence the richness of the sofa, which likewise ornamented the apartment, I foresaw that I could expect but little rest on this bed, and had the curiosity to examine its make in a more particular manner. Fifteen mattresses of quilted cotton, about three inches thick, placed one upon another, formed the ground-work, and were covered by a sheet of Indian linen, sewed on the last mattress. A coverlit of green satin, adorned with gold embroidered in embossed work, was in like manner fastened to the sheets; the ends of which, turned in, were sewed down alternately. Two large pillows of crimson satin, covered with the like embroidery, in which there was no want of gold or spangles, rested on *two* cushions of the sofa, brought near to serve for a *back, and intended* to support our heads. The taking

of the pillows entirely away would have been a good resource, if we had had any bolster; and the expedient of turning the other side upwards having only served to shew they were embroidered in the same manner on the bottom, we at last determined to lay our handkerchiefs over them, which, however, did not prevent our being very sensible of the embossed ornaments underneath."—BARON DU TOTT. See CALMET.

"On the morning after my arrival at Bombay, I got up with the first blush of the dawn, and, hastily drawing on my clothes, proceeded alone greedily in search of adventures. I had not gone far before I saw a native sleeping on a mat spread in the little verandah extending along the front of his house, which was made of basket-work plastered over with mud. He was wrapped up in a long web of white linen, or white cotton cloth, called, I think, *his cummerbund*, or waist-cloth. As soon as

the first rays of the sun peeped into his rude sleeping-chamber, he 'arose, took up his bed, and went into his house.' I saw immediately an explanation of this expression, which, with slight variations, occurs frequently in the Bible, in connexion with several of the most striking and impressive of Christ's miracles, particularly with that of the man sick of the palsy. My friend the Hindoo got on his feet, cast the long folds of his wrapper over his shoulder, stooped down, and having rolled up his mat, which was all the bed he required, he walked into the house with it, and then proceeded to the nearest tank to perform his morning ablutions."—CAPT. BASIL HALL'S *Fragments of Voyages and Travels*, vol. iii. pp. 26, 27.

The Egyptian servants "sleep in the clothes which they wear during the day, each upon a small mat; and in winter they cover themselves with a cloak, or blanket."—LANE'S *Modern Egyptians*, vol. i. p. 191.

LAMPS, TORCHES, ETC.

LEVIT. xxiv. 1, 2, 4.

"And the Lord spake unto Moses, saying, Command the children of Israel that they bring unto thee pure oil-olive beaten for the light, to cause the lamps to burn continually. He shall order the lamps upon the pure candlestick before the Lord continually."

JUDGES vii. 16, 20.

"And (Gideon) divided the three hundred men into three companies, and he put a trumpet in every man's hand, with empty pitchers, and lamps within the pitchers....And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands."

xv. 4, 5.

"*And* Samson went and caught three hundred foxes, *and took* firebrands, and turned tail to tail, and put a

firebrand in the midst between two tails. And when he had set the brands on fire, he let them go into the standing corn of the Philistines...."

1 KINGS xv. 4.

"For David's sake did the Lord his God give (Abijam) a lamp in Jerusalem." Comp. xi. 36, Ps. xviii. 28.

JOB xxi. 17.

"How oft is the candle of the wicked put out!" xviii. 6. Prov. xx. 20.

xxix. 2, 3.

"Oh that I were as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness." (2 Sam. xxii. 29. Ps. cxix. 105.)

PROV. xiii. 9.

"The light of the righteous rejoiceth, but the lamp of the wicked shall be put out."

ISAIAH lxii. 1.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth."

JEREMIAH xxv. 10.

"I will take from them...the light of the candle."

NAHUM ii. 3.

"The chariots shall be with flaming torches in the day of his preparation."

ZEPH. i. 12.

"I will search Jerusalem with candles, and punish the men that are settled on their lees."

MATT. v. 15.

"Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all *that are in the house.*" Comp. Luke xi. 36.

MATT. XXV. 1, &c.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps and went forth to meet the bridegroom...they that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps....And at midnight ...all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil; for our lamps are gone out."

JOHN xviii. 3.

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons."

REV. xviii. 23.

"The light of a candle shall shine no more at all in thee (Babylon)."

xxii. 5.

"And there shall be no night there; and they need no candle,...for the Lord God giveth them light."

The having a great number of lights is esteemed a sign of prosperity and joy in the East.

In Egypt they burn lamps in all the inhabited apartments of a house, all the night long; and the poorest people would rather retrench part of their food than neglect it. Thus, when God promises to give David a *lamp* always in Jerusalem, it means that his house should never become desolate, but that some of his posterity should always be kings in Zion; for destruction and the putting out of their lamps, or other lights, were terms which meant one and the same thing.—See HARMER'S *Observations*, vol. i. pp. 386, 389.

It appears from travellers, that lamps, wax-candles, torches, lanterns, and cresset-lights, (a kind of moveable *beacon,*) are all made use of among the Eastern people. *Candles, however,* are used but seldom, especially among

the great, as they cast but little light, and the people sit at a considerable distance from them. One of the Greek words made use of in John xviii. 3, seems to mean any sort of light that shines brighter than common, whether torches, blazing resinous pieces of wood, or lamps that are supplied with more than ordinary quantities of oil, or other unctuous substances. Hanway mentions one supplied with tallow, which stood in the courtyard of a person of some distinction in Persia, and was sufficient to enlighten the whole place.

"While I was at Surat, the governor of the town married his daughter to a young lord. On a Wednesday, which was appointed for the ceremony of the wedding, the bridegroom made the usual cavalcade, about eight o'clock at night. First marched his standards, which were followed by several hundreds of men, carrying torches; these torches were made of bamboo, or cane, at the end whereof was an iron

candlestick, containing rolls of oiled cloth, made like sausages. Among these torch-lights were two hundred men, women, little boys, and little girls, who had each of them upon their heads a little hurdle of ozier twigs, on which were five little earthen cruses, that served for candlesticks to so many wax candles. These people were accompanied by a great many others, some carrying baskets, rolls of cloth, and oil to supply the flambeaux, others carrying candles." *

In marriage processions in India "they carry a pot of oil in one hand and a lamp full of oily rags in the other."

..." This sort of lights are nothing else but many pieces of old linen, squeezed hard one against another, in a round figure, and forcibly thrust down into a mould of copper. Those who hold them in one hand, have in the other a bottle full of oil; and they take care to pour out of it, from time to time, upon the linen, which otherwise gives no light."

The lamps used in the Roman armies consisted of a square pot (of iron) fixed on the end of a tall pole, close on the sides, and open only at the top. Major Hope says, "A Turkish camp is lighted up at night by a kind of large lanterns, formed of iron hoops, and fastened on long poles. Several of these lights, in which rags impregnated with grease, oil, or resinous substance, are burned, are placed in front of the tent of each of the Pachas." Baron du Tott, describing the means used by the Turks to surprise their enemies, writes, "The high treasurer, commanding a detachment in the night, was lighted by a flame of resinous wood burning in iron chafing dishes fixed to long poles. He therefore got the surname of 'the Blazer.'" See CALMET.

"In marriage processions in Egypt, the bridegroom is accompanied by several men bearing *mesh' 'als.* The mesh' 'al is a staff with a cylindrical frame of iron at the *top,* filled with flaming wood, or having two, three, four,

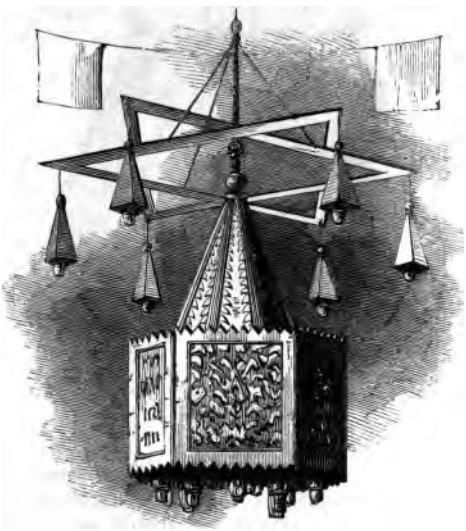
* Thevenot.

MESH'ALS.

or five, of these receptacles for fire....These are generally followed by two men, bearing, by means of a pole resting horizontally upon their shoulders, a hanging frame, to which are attached about sixty or more small lamps in four circles, one above another, the uppermost of which circles is made to revolve, being turned round occasionally by one of the two bearers. The bridegroom and his friends ... (each bear) one or more wax candles." —LANE'S *Modern Egyptians*, vol. i. pp. 211, 212.

In Egypt, for three or four nights previous to a marriage, "the street or quarter in which the bridegroom lives is illuminated with chandeliers and lanterns, or with lan*terns and small* lamps, suspended from cords

drawn across from the bridegroom's and several other houses on each side to the houses opposite." ... These lanterns are generally constructed of wood, and painted green, red, white, and blue: six lamps are suspended from the frame above.—See LANE's *Modern Egyptians*, vol i. pp. 203, 204.



In Egypt the men often pay evening visits to their friends, at or after supper-time. They commonly use on these and similar occasions, a folding lantern, composed of waxed cloth, strained over rings of wire, and a top and bottom of tinned copper. Dr. Pococke observes that this sort of lantern is used by them in travelling, when they hang it up while they sleep in the open air, by means of three staves. The common lamp *they employ is* a small vessel of glass, having a little

tube in the bottom, in which is stuck a wick formed of cotton twisted round a piece of straw. Some water is poured in first, and then the oil. This sort of lamp has a receptacle of wood, which serves to protect the flame from the wind. A lamp of this kind is often hung over the entrance of a house. By night, the interiors of the houses present a more dull appearance than in the day; the light of one or two candles (placed on the floor, or on a stool, and sometimes surrounded by a large glass shade, or enclosed in a glass lantern, on account of the windows being merely of lattice-work) is generally thought sufficient for a large and lofty saloon. —See LANE'S *Modern Egyptians*, vol. i. pp. 187, 188.

LEATHERN BOTTLES.

GENESIS xxi. 14.

"And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave it unto Hagar, putting it on her shoulder, and the child, and sent her away."

JOSHUA ix. 4.

"Wine bottles, old, and rent, and bound up."

JUDGES iv. 19.

"And she opened a bottle of milk, and gave him drink."

PSALM cxix. 83.

"I am become like a bottle in the smoke."

MARK ii. 22.

"No man putteth new wine into old bottles; else the new wine doth burst the bottles, and the wine is *spilled*, and the bottles will be marred: but new wine *must be put into* new bottles."

The bottles in which the Arabs keep liquors are made of goat-skins, in which water, milk, &c. keep fresher than in other vessels. When the goat is killed, they cut off its feet and head, and draw it in this manner out of the skin. They afterwards sew up the places where the legs were cut off, and the tail; and when it is filled, they tie it about the neck. These nations, and the country people of Persia, never go a journey without a small leather bottle of water hanging by their side like a scrip. The large bottles are made of the skins of goats, the smaller ones of those of kids.

The tents of the Arabs are extremely smoky, since they make fires in them; so that a traveller, who was obliged to pass a night in a hut of reeds, in the middle of which was a fire, to boil a kettle of meat that hung over it, and to bake some bread among the ashes, speaks of the smoke as intolerable, there being no way for it to escape but by the door of the hut. How black would a goat-skin bottle become in *such* a tent as this! Besides being also shrivelled and dried up. The Psalmist, therefore, when wasted with sorrow, exclaims, "I am become like a bottle in the smoke!" Probably, too, he meant thus to signify his meanness and degradation; for, after living with those who used vessels of gold and silver, in Saul's palace, he was obliged to live as the wild Arabs, and to drink like them out of a smoked leather bottle. These bottles, when rent, were mended by putting in a new piece, or by gathering up the piece, or by inserting a flat bit of wood.—HARMER'S *Observations*, vol. i., pp. 282—287.

These skins should not be used until well seasoned.

"The goat-skins which we took to carry water in, were new, and have given the water a reddish colour, and an exceedingly loathsome taste."—*Memoirs of Rev. Pliny Fisk*, p. 247.

"The Arabs keep water for their horses in large bags, made of tanned camel-skin. These are sewn up on the four sides, *so as to* leave two openings, the principal one

above, the other near one of the lower corners, which they open on a march to allay their thirst, while it hangs on a camel's side. Two of such skin bags constitute a heavy load for a camel."—BURCKHARDT'S *Notes*, &c. vol. i. pp. 44, 45.

The Arabs use a large kind of bottle called *girba*.

"A girba is an ox's skin, squared, and *the edges sewed together* very artificially, by a double seam, which does not let out water, much resembling that upon the best English cricket balls. An opening is left at the top of the girba, in the same manner as the bung-hole of a cask. Around this the skin is gathered to the size of a large handful, which, when the *girba* is full of water, is tied round with whip-cord. These girbas generally contain about sixty gallons each, and two of them are the load of a camel. They *are then all besmeared on the outside with grease*, as well to hinder the water from oozing through, as to prevent its being evaporated by the heat of the sun upon the girba, which, in fact, happened to us twice, so as to put us in imminent danger of perishing with thirst."—BRUCE'S *Travels*.

WATER-VESSELS.

1 SAM. xxvi. 12.

"David took the cruse of water from Saul's bolster."

1 KINGS xix. 6.

"And (Elijah) looked; and behold, there was a cruse of water at his head."

LAMENTATIONS iv. 2.

. . . . . *Earthen Pitchers.*

MARK xiv. 13.

"There shall meet you a man bearing a pitcher of water."

JOHN ii. 6.

"There were set there six water-pots of stone... containing two or three firkins a-piece."

iv. 28.

"The woman then left her water-pot, and went her way into the city."

"Besides the leathern bottles formed from skins, there were other kinds of water-vessels used in the East. The sketch of the bottle with its wicker basket represents a sort of vessel now used by travellers and others, which probably nearly resembles the ancient cruse. Water-pots, similar to those mentioned in St. John, are in constant use. 'Six females, having their faces veiled, came down to the well, each carrying on her head a pot, for the purpose of being filled with water. ... These vessels are formed of clay, hardened by the heat of the sun, and are of a globular shape, and large at the mouth, not unlike the bottles used in our country for holding vitriol, but not so large.' The vessels appeared to contain much about the same quantity as those which were employed on occasion of the celebration of the marriage at Cana; viz., three firkins, or about twelve gallons each."—See Rae Wilson's *Travels*, vol. ii. p. 3.

HORNS.

1 KINGS i. 39.

"And Zadok the priest took an horn of oil out of the tabernacle, and anointed Solomon." (See 1 Samuel xvi. 13.)

The Eastern people frequently used horns for keeping liquors in, and also for drinking out of; and the same custom still prevails in other countries where the arts are little known. At first, the hollow horns of animals were thus used; but afterwards, vessels shaped like horns were made of different metals, and much ornamented with precious stones. Horns were employed for sacred purposes: that with which Solomon was anointed was kept in the sanctuary. There is now in the cathedral of York, a horn, presented to it by one of our early princes. It has a chain, which is fastened to it in two places, by which it might be hung up. And if the horns in the East were thus furnished, perhaps Isaiah alludes to them among other things, when he speaks of drinking-vessels being *hung up.* (Isaiah xxii. 24.)—See HARMER'S *Observations,* vol. ii., pp. 134, 135.

EASTERN MILLS.

EXODUS xi. 5.

"All the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne, even unto the first-born of the maid-servant that is behind the mill."

NUMBERS xi. 8.

"And the people went about, and gathered (the manna), and ground it in mills."

DEUT. xxiv. 6.

"No man shall take the nether or the upper millstone to pledge; for he taketh a man's life to pledge."

JUDGES ix. 53.

"And a certain woman cast a piece of a millstone upon Abimelech's head, and all to brake his skull. (2 Samuel xi. 21.)

JOB xli. 24.

"His heart is as firm as a stone; yea, as hard as a piece of the nether millstone.

ECCLES. xii. 4.

..." When the sound of the grinding is low."...

ISAIAH xlvii. 1, 2.

"Come down, and sit in the dust, O virgin daughter of Babylon! sit on the ground: there is no throne, O daughter of the Chaldeans! for thou shalt no more be called tender and delicate. Take the millstones and grind meal."

JEREMIAH xxv. 10.

"Moreover, I will take from them the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the sound of the millstones, and the light of the candle."

LAMENTATIONS v. 13.

"They took the *young men* to grind."

MATTHEW xviii. 6.

"But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea."

MATTHEW xxiv. 41.

"Two women shall be grinding at the mill, the one *shall be taken* and the other left."

REVELATIONS xviii. 21.

"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

Before the invention of windmills and watermills, they commonly used handmills to grind their corn. "These mills consist of two flat round stones, about two feet in diameter, which they rub one on another by means of a stick, which does the office of a handle. The corn falls down on the undermost stone, through a hole which is in the middle of the uppermost, which by its circular motion spreads it on the undermost, where it is bruised and reduced to flour, which flour working out at the rim of the millstones, lights on a board set on purpose to receive it. The bread made thereof is better tasted than that of flour ground either by windmills or watermills. These handmills cost not above a crown, or a crown and a half." Mills of this kind were, till lately, common in most parts of Scotland, where they were called *querns*. Mr. Pennant frequently mentions them in his "Tour in Scotland, in 1769." At Kinloch Leven, "I saw a quern, a sort of portable mill, made of two stones, about two feet broad, thin at the edges, and a little thicker in the middle. In the centre of the upper stone is a hole to pour in the corn, and a peg by way of handle. The whole is placed on a cloth; the grinder pours the corn into the hole with one hand, and with the other turns round the upper stone with a very rapid motion, while the meal runs out at the sides, on the cloth. This is rather preserved as a curiosity, being much out of use at present."—See CALMET.

"From the large masses of the black porous stone found among" the ruined towns of the Hauran, "the people of the country make circular millstones, and

carry them from hence to the large towns on the west of the Jordan for sale. We saw here two camels employed in the transport of these stones, each of them now loaded and on their way. The weight is so great that it requires a strong animal to carry even one of them; those that we saw were laid flat on the animal's back, on the very centre of the hump, thus resting on the high part of the camel's saddle, and secured by cords passing under its belly. The diameter being nearly six feet,* the stone completely shaded the body of the camel from the sun, though it must have been a painful burthen to carry, the stone being about six inches thick in the centre, and diminishing to about four at the edges."—BUCKINGHAM'S *Arab Tribes*, p. 166.

The office of grinding corn in the East, usually falls to the lot of the women; this they do every morning at day-break; the grinder usually sits down on the floor, and placing the mill on her lap, by means of the handle works the upper stone round with her right hand. Hence we read of the maid-servant who is *behind* the mill. There were other mills which required two women to work one of them; of whom one might be taken and the other left. "Most families grind their wheat and barley at home, having two portable grindstones for that purpose; the uppermost whereof is turned round by a small handle of wood or iron, that is placed in the rim. When this stone is large, or expedition is required, then a second person is called in to assist; and...it is usual for the women alone to be concerned in this employment, who seat themselves over against each other, with the millstones between them." —SHAW'S *Barbary*, vol. i. p. 416.

"It is difficult, on looking at two persons so engaged, to conceive a situation in which it would be less easy to remove the one without interfering with the other. A

* The larger millstones, which were used for different purposes, *were turned round* by asses.

whole quarto of commentaries on the above verse (Matt. xxiv. 41.) could not have impressed my mind with a tenth part of the conviction which flashed upon me when I first saw two women actually 'grinding at the mill;' all unconscious of the cause of my admiration, and as yet ignorant, alas! of the sublime lessons, to enforce and explain which their humble task was referred to."—See CAPTAIN BASIL HALL'S *Fragments of Voyages and Travels*, vol. iii. pp. 25, 26.

When Dr. Clarke visited Nazareth, "Scarcely," he writes, "had we reached the apartments prepared for our reception, when looking from the window into the courtyard belonging to the house, we beheld two women grinding at the mill....They were preparing flour to make our bread;...seated on the ground, opposite to each other, (they) held between them two round flat stones, such as are seen in Lapland, and such as in Scotland are called querns....As the operation began,

one of the women with her right hand pushed this handle to the woman opposite, who again sent it to her companion,—thus communicating a rotatory and very rapid motion to the upper stone; their left hands being all the while employed in supplying fresh corn, as fast as the bran and flour escaped from the sides of the machine."

This employment is usually assigned to female slaves. The Hindoo widows perform the task divested of every ornament, with their heads shaved, and degraded to almost a state of servitude. "Come down, and sit in the dust, O virgin daughter of Babylon. *Take the millstones, and grind meal.*" To this menial employment, Samson was condemned by his enemies. By adverting to the custom of daily grinding corn for the family, we see the mercy of the law which forbad a man to take the upper or nether millstone of his neighbour as a pledge; for if *either* stone were thus taken, the daily provision for the family could not be made. It would be taking *a man's life* to pledge. See also the severity of the judgment upon Babylon,—"the sound of the millstone shall be heard in thee no more." The handmill causes a grating sound, which can be heard at some little distance. The women almost invariably accompanied their employment with songs. "The island lasses," observes Mr. Pennant, when in the Isle of Ronin, "are as merry at their work of grinding, . . . as those of Greece were, . . . 'who warbled as they ground their parched corn.'" "Singing at the quern," he writes in another place, "is now almost out of date, since the introduction of watermills. The laird can oblige his tenants to make use of this more expeditious kind of grinding, and empowers his miller to search out and break any querns he can find, as machines that defraud him of the toll. Many centuries past, the legislature attempted to discourage these awkward mills, so prejudicial to the landlord, who had been at the expense of *others. In 1284, it* was provided, 'that no man shall pre-

sume to grind . . . with handmill, except he be compelled by storm, or be in lack of mills which should grind the same; and in this case, if a man grind at handmills, he shall give the thirteenth measure as multer.' "—See CALMET.

"In the village, the 'sound of the millstone' met our ears, proceeding from several of the huts. It is a clear ringing sound, conveying an idea of peace and cheerfulness. In the court-yard of one house, the grinders accompanied their occupation with a song."—*Narrative of a Mission of Enquiry to the Jews*, pp. 109, 110.

"It is singular that the Arabs, who are no strangers to the invention of mills, should still continue the old and troublesome practice of bruising their grain with stones, without machinery. But I suspect that they find bread made of meal prepared in this way to taste more agreeably than that which is made of meal that has been ground in a mill. The negroes of certain countries of Africa are said to prefer the mode of bruising their maize upon a stone, even after they have lived long among Europeans."

"In the ship in which we sailed from Jidda to Loheya, there was a sailor, whose task every afternoon was to prepare durra for next day's bread. He broke and bruised the grain between two stones, one of which was convex, the other concave."—*Niebuhr's Arabia*, vol. ii. pp. 231—233.

MORTARS.

NUMBERS xi. 8.

"And the people...gathered (the manna) and ground it in mills, or beat it in a mortar."...

PROVERBS xxvii. 22.

"Though thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his foolishness depart from him."

The Arabians, "instead of *grinding* their coffee-beans, pound them in a mortar. We carried a coffee-mill with us into Arabia, but soon found the taste of the pounded coffee much superior to that of the ground, and left off using our mill. The pounding seems better to express the oily parts of the bean, which give the coffee its peculiar relish."—NIEBUHR'S *Arabia*, vol. ii. p. 229.

Among the Turkomans, "the servants roast and pound the coffee immediately before it is drank. They pound it in large wooden mortars, and handle the pestle with so much address, that if two or three are pounding together they keep time, and make a kind of music which seems to be very pleasing to their masters." BURCKHARDT'S *Syria*, &c. p. 368.

KNEADING-TROUGHS.

EXODUS viii. 3.

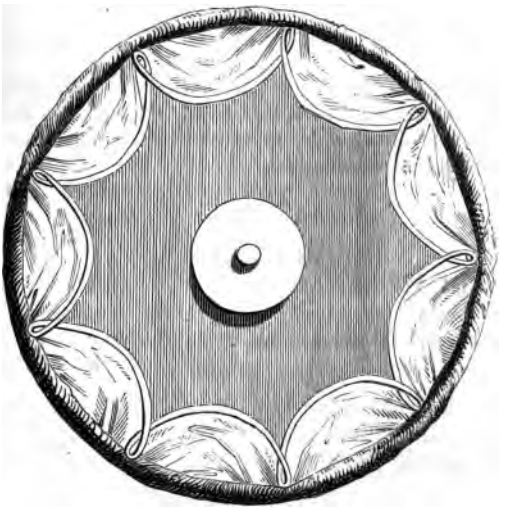
"And the river shall bring forth frogs abundantly, which shall go up and come into thine house...and into thine ovens and into thy kneading-troughs."

xii. 34.

"And the people took their dough before it was leavened, their kneading-troughs being bound up in their clothes upon their shoulders."

"The Arabs use small wooden bowls for kneading the unleavened cakes which they prepare for strangers, in the very desert through which Israel journeyed, but they have also among their kitchen furniture, a round leather coverlid, which they lay on the ground, and which serves them to eat from. It has rings round it, by which it is drawn together with a chain that has a hook to it to hang it up by, either to the side of the camel

or in the house. This draws it together, and sometimes they carry in it the meal made into dough; in this manner they bring it full of bread; and, when the repast is over, carry it away at once, with all that is left, in the same manner."—HARMER, vol. iv. pp. 367, 369.



The same article is described by Niebuhr. "For a table, with table-linen, we had a round piece of leather, with iron rings at certain distances round it, through which cords were passed, after our meals; and the table hung, in the form of a purse, upon one of our camels." Of this kind, probably, were the kneading-troughs which the Israelites carried *bound up* in their clothes.—*Travels*, vol. i. p. 169.

CHAPTER VI.

FOOD.

BREAD—BAKING—OVENS—ARAB BREAKFAST—FUEL—PARCHED CORN—FOOD IN EGYPT — BEANS — RED POTTAGE — MILK — CHURNING—BUTTER AND HONEY—HONEY OR DIPSE—SAVOURY MEAT—LOCUSTS—SALT.

BREAD—BAKING—OVENS.

GENESIS xviii. 6.

"And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth."

EXODUS xiii. 7.

"Unleavened bread shall be eaten seven days; and there shall no leavened bread be seen with thee; neither shall there be leaven seen with thee in all thy quarters."

LEVITICUS ii. 4—7.

"And if thou bring an oblation of a meat-offering, baken in the *oven*, it shall be unleavened cakes of fine flour mingled with oil, or unleavened *wafers* anointed with oil. And if thy oblation be a meat-offering baken in a *pan* (or *plate*), it shall be of fine flour unleavened, mingled with oil...And if thy oblation be a meat-offering baken in the *frying-pan*, it shall be of fine flour with oil." (vii. 12; Numb. xi. 8.)

1 KINGS xix. 6.

"And behold there was a cake baken on the coals—...*and he did eat.* (John xxi. 9.)

2 KINGS iv. 42.

"And there came a man ... and brought the man of God...twenty loaves of barley. (Judges vii. 13.)

PSALM xxi. 9.

"Thou shalt make them as a fiery oven in the time of thine anger. (Malachi. iv. 1.)

JEREMIAH vii. 18.

"The children gather wood, and the fathers kindle the fire, and the women knead their dough, to make cakes to the Queen of Heaven."

EZEKIEL iv. 9.

"Take thou also unto thee wheat, and barley, and beans, and lentiles, and millet, and fitches, and put them in one vessel, and make thee bread thereof."

HOSEA vii. 8.

"Ephraim is a cake not turned."

"I found the villager's wife, (at the village of Lachale, in Syria,) engaged in the operation of baking cakes. The fuel consisted of dried dung, laid upon the hearth, and withered branches of the vine, and the bread was spread out with the hands, like a pancake. These are eaten new. Each cake was exceedingly thin, and when eaten was folded into a compass that admitted the whole to be put into the mouth at once."—RAE WILSON'S *Travels*, vol. ii. p. 156.

"The modes of baking bread are different in different places of Arabia... (In one place) the oven was simply an earthen pot glazed; and a fire of charcoal was kindled up within it. When the oven was sufficiently heated, the cakes were laid against the sides of the pot, without removing the coals, and in a few moments the bread was taken up half-roasted, and was eaten hot.

"The Arabians of the desert use a heated plate of iron, or a gridiron, in preparing their cakes, which are often as thin as wafers. When they have no gridiron,

they roll their dough into balls, and put it either among live coals, or into a fire of camel's dung, where they cover it till it is penetrated by the heat. They then remove the ashes, and eat the bread, while it is scarcely dry, and still hot. In the towns, the Arabians have ovens like ours; their bread is of barley-meal, and of the form and thickness of our pancakes; but they never give it enough of the fire."—NIEBUHR'S *Arabia*, vol. ii. p. 231, 232.

WOMAN SELLING BREAD.

"In cities and villages, where there are public ovens, the bread is usually leavened; but among the Bedouins, as soon as the dough is kneaded, it is made into thin cakes, either to be baked immediately upon the coals, or else in a *tajen*, which is a shallow earthen vessel, like a frying-pan."—See SHAW'S *Barbary*, vol. i. pp. 415, 416.

"In the evening we received some sour milk, and

warm thin cake of durra bread. This is baked on a flat stone, eighteen inches square, raised from the ground by a small stone at each corner, so as to admit a fire under it; and when it is at a certain degree of heat, the paste is laid on it, which being quite soft, or nearly liquid, spreads in a sheet all over the stone, and in one minute is firm enough to be turned, which is done with great dexterity without breaking it. As soon as one is baked, another is placed on the stone; and they are pretty good if eaten while hot, but when cold, they are quite sour and disagreeable. They are generally eaten with sour milk; but if allowed to get cold, they are broken to pieces, put into a bowl, and boiled lentils poured on them. This forms the general food of the country."—BELZONI'S *Travels*, pp. 84, 85.

Burckhardt also mentions that the bread used at breakfast is frequently made "by spreading out in a circle a great number of small stones, over which a brisk fire is kindled; when the stones are sufficiently heated, the fire is removed, and the paste spread over the hot stones, and immediately covered with glowing ashes, and left until thoroughly baked."—*Notes on the Bedouins*, &c. vol. i. p. 58.

"In the court of one of the houses, we examined the Arab oven, a rude and simple contrivance. It is

made of clay like their houses, quite dry and hard. The lower aperture is to admit the fire, a few cinders of charcoal, or some heated stones. Over the fire there is a floor of clay, where the dough is fired. The upper aperture is for putting in the dough when it has been kneaded and divided into cakes. The roof of the whole, surrounded by a parapet, affords a convenient place for the bread gradually to cool. The kneading-trough is a large wooden bowl."—*Narrative of a Mission to the Jews*, pp. 89, 90.

The oven used among the inhabitants of Mount Lebanon consists of a hole in the ground about the size of a large bottle, with a thick coat of plaster around the side and on the bottom. It is very much in the shape of a large pot, a little bulging in the middle. A fire is made in the bottom of it, of small branches, and kept up until the sides are well heated; the flames are then suffered to go down, leaving the mass of coals in the bottom. This is called the Tan-moor; of the same kind is the *Tannoor* of the Persians. They make "a circular hole in the earth, about three feet deep and perhaps two in width at the top, and three at the bottom, with a flue entering it at the bottom to convey air to the fire. This hole is internally coated with clay, which soon hardens into tile....The oven of the peasants serves also the important purpose of warming their houses in winter. To do this the more effectually, it is converted into a *Tandóor* by laying a flat stone, or a large earthen cover made for the purpose, upon the top, and placing over it a frame, resembling a table, four or six feet square and perhaps a foot high, and covering the whole with a large quilt that extends to the earth on the sides. The oven is heated only once a day for baking and cooking. But the hole in the roof being closed after the smoke passes out, and the warmth retained in the oven in the manner I have described, a single fire is made to suffice for twenty-four hours. The whole family, or rather the household, consisting of three, four,

or five generations, as the case may be, and commonly not less than twelve, fifteen, or more individuals encompass the tandóor with their feet under the quilt, and at night spread their couches around it and form a circle by placing their feet near the fire while their heads radiate from it ; and thus they socially sleep.". . . . . .

" The bread is drawn out into cakes from two to three feet long, eight or ten inches wide, and of scarcely the thickness of a common dining-plate. It assumes this shape almost in a moment by the wonderful tact of the matron, who simply tosses a piece of dough rapidly from hand to hand. Thus drawn out like a membrane, it is laid upon a cushion and stuck upon the side of the oven, where it attaches and crisps in a few seconds, and another, as quickly made ready, succeeds to the same place. Bread in the cities differs from this only in being made of flour more finely sifted, and in cakes perhaps twice as thick, which are baked on the bottom of larger ovens paved with pebbles. The thin bread soon dries, and may long be preserved ; except in case of journeys, however, it is usually baked every day, and eaten fresh, and the thicker species very soon becomes heavy and unpalatable. Bread is always leavened in Persia by a small piece of dough, preserved from day to day."—PERKIN'S *Residence in Persia,* pp. 156, 157.

ARAB BREAKFAST.

" While we rested, our (Arabs) took the opportunity of preparing a warm breakfast. They had brought along some flour, or rather meal, of wheat and barley, filled with chaff, of which they now kneaded a round flat cake of some thickness. This they threw into the ashes and coals of a fire they had kindled ; and after due time, brought out a loaf of bread, as black on the outside as the coals themselves, and not much whiter within. After breaking it up small in a dish while still warm, they mixed with it some of the butter

they had stolen, and thus made their meal. Such is the manner of life among these sons of the desert; though the butter was a luxury by no means common. On their journeys, coarse, black, unleavened bread is the Bedawy's usual fare. The frugality of these Bedouins is without example; my companions, who walked at least five hours every day, supported themselves for four-and-twenty hours with a piece of dry black bread, of about a pound and a half weight, without any other kind of nourishment."—ROBINSON'S *Researches*, vol. i. pp. 496, 497. BURCKHARDT'S *Travels in Syria*, p. 439.

"The common people in Arabia have little other food but bad bread made of *durra*, a sort of coarse millet, by kneading it with camels'-milk, oil, butter, or grease. I could not eat of this bread at first, and would have preferred to it the worst bread I had ever eaten in Europe; but the people of the country, being accustomed to it, prefer it to barley bread, which they think too light."—NIEBUHR'S *Arabia*, vol. ii. p. 231.

FUEL.

LAMENTATIONS, v. 13.

"The children fell under the wood."

EZEKIEL iv. 15.

"Lo, I have given thee cow's dung,...and thou shalt prepare thy bread therewith."

xv. 6.

"Therefore thus saith the Lord God, As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem."

MATTHEW vi. 28—30.

"Consider the lilies of the field, how they grow; they toil not, neither do they spin: . . . . ."

"Wherefore, if God so clothe the grass of the field, *which to-day is*, and to-morrow is cast into the oven,

shall he not much more clothe you, O ye of little faith?"

Mr. Jowett, in his journal, observes, "My servant directed my attention to a common circumstance, which aptly enough illustrates Lam. v. 13. It was a family returning from their work in the field, bringing home wood for fuel. Several of them were young girls; the youngest a child not above four years of age, which the others were continually scolding for not keeping up with them, although it was manifestly struggling under a very disproportionate share of the family burthen."—JOWETT'S *Researches in Syria*, &c. p. 275.

Dried cow-dung is a common kind of fuel in the east. It is used also in many parts of England.

"As we passed the threshing-floor," observes Mr. Paxton, "in and around which were many cattle, I could not but notice a fact of which I had often heard, but had not before seen, — the collecting the manure that fell from the cattle, and preparing it for fuel. A female was employed in collecting it with her hands, working it into balls, and sticking it in flat cakes against the walls of the houses to dry; when dry, it was collected in piles and laid on the house-tops, or made in little stacks in the yard."—*Letters*, pp. 44, 45.

"As Egypt is without wood, its inhabitants are obliged to burn the dung of their domestic animals. Little girls go about gathering the dung in the streets, and upon the highways; they mix it with cut straw, and of this mixture make cakes, which they place along the walls, or upon the declivity of some neighbouring eminence, to dry them in the sun. The lower class live usually in chambers vaulted with unburnt bricks. In these chambers those cakes are burnt, with a little straw intermixed, or instead of it, *stalks of certain plants*, and this both for warming the apartments in winter, and for dressing the victuals."—NIEBUHR'S *Travels in Arabia*, vol. i. *pp. 90, 91.*

Many persons might think it almost impossible to preserve the food from contact with the fuel, and from pollution by it. The account given by Thevenot may remove this difficulty. "It is not their custom (in Persia) to roast meat on the spit; they usually boil; but they bake in the oven whole sheep and lambs in this manner: *after* they have well heated the oven, which hath the mouth in the top, they put into it the meat, and hang it there, with an earthen dripping-pan under it to receive the fat; it roasts alike on all sides; and when it is roasted enough, they cut it into pieces." So that we see the meat hangs free from the sides and the bottom of the oven: while the fuel by which it was heated being mostly consumed, and sunk at the bottom of the vessel, is then covered by an earthen dripping-pan.

In Georgia, "where our tents were pitched for the first time in the dominions of the King of Persia, (we could see) a great many pretty considerable villages; but all this fine country yields *not one single tree*, and they are forced to burn cows'-dung. . . . Besides the sharpness of the winters, what makes Erzeron very unpleasant, is the scarcity and dearness of wood; nothing but pine-wood is known there, and that too they fetch two or three days' journey from the town; all the rest of the country is quite naked—you see neither tree nor bush, and their common fuel is cows'-dung, which they make into turfs. I don't doubt better fuel might be found, for the country is not wanting in minerals; but the people are used to their cow-dung, and will not give themselves the trouble to dig for it." * . . .

"They use (this turf) more particularly for heating of ovens, in which they bake most of their meats in this country." . . .

"Wood is very rare—they are reduced, therefore, to the adoption of vegetable matters, twigs, leaves, and refuse . . . . They burn most commonly in Persia, *heath, &c.* Dr. Russell says, they burn at Aleppo

* Tournefort.

parings of fruit, and such like things. Rancroft says small twigs, and straws when they can have them. D'Arvieux mentions a fire of vine twigs." . . . —CALMET.

"The Burmans use very little fuel, and this is of a light kind, often the *stalks* of *flowers;* reminding me of the remark of our Saviour, in Matt. vi. 30."—Rev. H. MALCOLM'S *Travels in South-Eastern Asia.*

PARCHED CORN.

LEVITICUS xxiii. 14.

"Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God."

RUTH ii. 14.

"And (Ruth) sat beside the reapers: and he reached her parched corn, and she did eat."

1 SAM. xvii. 17.

"And Jesse said unto David his son, Take now for thy brethren an ephah of this parched corn, and these ten loaves, and run to the camp to thy brethren."—(xxv. 18.)

2 KINGS iv. 42.

"And there came a man...and brought the man of God...full ears of corn in the husk thereof."

MARK ii. 23.

"And...(Jesus) went through the corn fields on the Sabbath-day; and his disciples began, as they went, to pluck the ears of corn."

"In one field,...nearly two hundred reapers and gleaners were at work; the latter being nearly as numerous as the former. A few were taking their refreshment, and offered us some of their 'parched corn.' In the season of harvest, the grains of wheat not yet fully dry and hard, are roasted in a pan, or *on an iron plate,* and constitute a very palatable article

of food ; this is eaten along with bread, or instead of it. Indeed the use of it is so common at this season among the labouring classes, that this parched wheat is sold in the markets....The whole scene of the reapers and gleaners, and their 'parched corn' gave us a lively representation of the story of Ruth, and the ancient harvest-home in the fields of Boaz."—ROBINSON'S *Researches*, vol. ii. p. 394.

"The durra is a species of millet or Indian corn ; it grows very rank and strong, bears a heavy crop, and is often roasted and eaten unground. One stalk sometimes furnishes a meal to a native."—*Narrative of a Mission of Inquiry to the Jews*, p. 110.

"When the maize (or Indian corn) is nearly ripe, many ears of it are plucked, and toasted or baked, and eaten thus by the peasants" (in Egypt). — LANE'S *Modern Egyptians*, vol. i. p. 242.

Isle of Ronin.—"The corn is graddanned, or burnt out of the ear, instead of being thrashed : this is performed two ways ; first, by cutting off the ears, and drying them in a kiln, then setting fire to them on a floor, and picking out the grains, by this operation rendered as black as coal. The other method is more expeditious ; for the whole sheaf is burnt without the trouble of cutting off the ears ; a most ruinous practice, as it destroys both thatch and manure, and on that account has been wisely prohibited in some of the islands. Graddanned corn is the 'parched corn' of holy writ."—See CALMET.

Travelling upon the Hebron road towards Carmel, Dr. Robinson writes — "The region around was the finest we had yet seen in the hill-country of Judah.... The whole tract was almost covered with fine fields of wheat, belonging to persons in Hebron who rent the land of the government. Watchmen were stationed in various parts, to prevent cattle and flocks *from trespassing* upon the grain. The wheat was now *ripening; and* we had here a beautiful illustration of

Scripture. Our Arabs 'were an hungered,' and going into the fields, they 'plucked the ears of corn, and did eat, rubbing them in their hands.' On being questioned, they said this was an old custom, and no one would speak against it; they were supposed to be hungry, and it was allowed as a charity. We saw this afterwards in repeated instances." — ROBINSON'S *Researches*, vol. ii. pp. 191, 192.

FOOD IN EGYPT.

NUMBERS xi. 5.

"We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick."

The food of the lower orders in Egypt "chiefly consists of bread, (made of millet, or of maize,) milk, new cheese, eggs, small salted fish, cucumbers, and melons, and gourds of a great variety of kinds, onions and leeks, beans, chick-peas, lupins, the fruit of the black egg-plant, lentils, &c., dates (both fresh and dried), and pickles. Most of the vegetables they eat in a crude state."—LANE'S *Modern Egyptians*, vol. i. p. 242.

BEANS—RED POTTAGE.

GEN. xxv. 29—34.

"And Jacob sod pottage: and Esau came from the field, and he was faint. And Esau said to Jacob, Feed me, I pray thee, with that same red pottage, for I am faint: therefore was his name called Edom (red). And Jacob said, Sell me this day thy birthright...And he sold his birthright unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; and he did eat and drink."

2 SAMUEL xvii. 28, 29.

"(Barzillai) brought...beans, and lentiles...for David ...to eat.

xxiii. 11.

"And the Philistines were gathered together into a troop, where was a piece of ground full of lentiles."

EZEKIEL iv. 9.

"Take thou also unto thee wheat, and barley, and beans, and lentiles...and...make thee bread thereof."

LUKE xv. 16.

"And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him."

"We bought...a supply of lentiles, or small beans, which are common in Egypt and Syria under the name of '*adas*,' the same from which the pottage was made for which Esau sold his birthright. We found them very palatable, and could well conceive that to a weary hunter, faint with hunger, they might be quite a dainty."—ROBINSON'S *Researches*, vol. i. p. 246.

"We breakfasted at a small encampment off a thick mess of lentiles and bread, highly seasoned with pepper, and very good."—IRBY & MANGLES, p. 275.

The Barbary lentiles are dressed in the same manner with beans (i. e. boiled and stewed with oil and garlick), dissolving easily into a mass, and making a pottage of a chocolate colour.—See SHAW'S *Barbary*, vol. i. pp. 256, 257.

"The carob tree bears a long black husk, containing a brown sweetish pulp, with which mules and cattle are fed. They are extremely nourishing; and it is said they give the mules more strength to bear fatigue. Fisher says he saw men knocking down the carob fruit with long perches. This was probably the food which the prodigal son would fain have eaten: some suppose it *to have been also* that of John Baptist."—CALMET.

MILK—CHURNING—BUTTER AND HONEY.

GENESIS xviii. 8.

"And he took butter and milk, and the calf which he had dressed, and set it before them."

JUDGES v. 25.

"He asked water, and she gave him milk; she brought forth butter in a lordly dish."

2 SAMUEL xvii. 29.

"(Barzillai brought) honey, and butter, ... and cheese of kine, for David."

JOB xx. 17.

"He shall not see...the brooks of honey and butter."

xxix. 6.

"...I washed my steps with butter, and the rock poured me out rivers of oil."

PROV. xxvii. 27.

"Thou shalt have goats' milk enough for thy food, for the food of thy household."

xxx. 33.

"Surely the churning of milk bringeth forth butter; ...so the forcing of wrath bringeth forth strife."

CANTICLES v. 1.

"I have eaten my honeycomb with my honey: I have drunk my wine with my milk."

ISAIAH vii. 15.

"Butter and honey shall he eat, that he may know how to refuse the evil and choose the good."

lv. 1.

"Yea, come, buy wine and milk without money and without price."

EZEKIEL xxv. 4.

"I *will deliver* thee to the men of the east for a pos-

session;...they shall eat thy fruit, and they shall drink thy milk."

JOEL iii. 18.

"In that day...the hills shall flow with milk."

In churning, when large quantities of butter are needed, it is not unusual for men to tread on skins of cream, in order to separate the butter from its more watery part with expedition.

We are told that the priests at Magnesia anoint their feet with fresh butter; and that the king of Abyssinia anoints his head with it daily.

"The Arabs churn in leathern bottles. Jael *opened* a bottle of milk for Sisera: having probably just churned, she poured out the contents of her bottle into one of the best dishes she had, and gave it to her guest."—DR. CHANDLER'S *Travels;* HARMER'S *Observations;* BURDER'S *Oriental Customs.*

"(We carried with us) two skin bottles, into which they had run the melted butter."—IRBY & MANGLES, p. 258.

Butter is made in the following manner: — the goats' or sheep's milk, (for camels' milk is never used for this purpose), is put into a large copper pan, over a slow fire, and a little sour milk, or a small piece of the dried entrails of a young lamb, thrown in with it; the milk then separates, and is put into the goatskin, which is tied to one of the tent poles, and for one or two hours constantly moved backwards and forwards; the buttery substance then coagulates, the water is squeezed out, and the butter put into another skin: if after two days they have collected a certain quantity of butter, they again place it over the fire, throw a handful of dried wheat into it, and leave it to boil, taking care to skim it. After having boiled for some time, the wheat *precipitates* all the foreign substances, and the butter *remains quite clear* at the top of the copper pan. The

buttermilk is once more drained through a bag of camel's hair, and whatever remains in it of a butter-like substance is left to dry in the sun, and then eaten.—See BURCKHARDT'S *Notes on the Bedouins, &c.*, vol. i. pp. 59, 60.

"The milk is placed in a goat's skin, which is filled as full as possible, and then tied at the mouth; after which it is rolled or shaken on the ground by a woman, who sits before it; this operation continuing for several hours on each skin, till the butter is formed from the milk, when the bag or skin is untied, and the two parts separated from each other."—BUCKINGHAM'S *Arab Tribes*, p. 288.

"Before leaving the poor villagers, we partook of the first fruits of the land in the shape of fine ripe apricots, and drank a little of a kind of sour milk, which is very cooling and pleasant when well prepared. It was this which Jael gave to Sisera. 'She brought forth butter in a lordly dish;' the word in the original being the same as that now applied by the Arabs to this simple beverage. It is made by putting milk into an earthen jar, and letting it stand for a day. The taste is not unlike that of buttermilk, cool and most refreshing to a weary man oppressed with heat. The Arabs say, 'It makes a sick man well!'"—*Narrative of a Mission of Enquiry to the Jews*, p. 110.

"Sometimes we had melted butter, and bread baked on an iron plate in the form of a pancake to dip in it. The staple of the Arabs' food, however, is (sour milk) and bread. The milk was usually presented in a wooden bowl, and the liquid butter in an earthenware dish. The party being seated round, dipped their bread in, endeavouring to make it imbibe as much as possible. The Arabs were very expert at this, pinching the thin cake in such a form as to make a sort of spoon of it."—IRBY & MANGLES, pp. 481, 482.

The taste for "butter and honey" seems still to prevail in the *East*. Speaking of his entertainment in a

family living in a Syrian town, Mr. Carne observes ;— "One of the ladies of the dwelling brought a plate of fresh and exquisite honey, and a small plate of fresh butter, as part of our meal, and instructed us how they were to be eaten together."—*Recollections of the East*, pp. 24, 25.

Mr. Wilson writes that at a Syrian village a female set before him cakes newly baked on the hearth, "with butter almost in a liquid form, and presented in *a large vessel*, with an abundant supply of milk and honey."—RAE WILSON'S *Travels*, vol. ii. p. 156.

At an Arab entertainment, they "gave us some honey and butter together, with bread to dip in it. Nassah desiring one of his men to mix the two ingredients for us, as we were awkward at it, the Arab, having stirred the mixture up well with his fingers, shewed his dexterity at consuming as well as mixing, and recompensed himself for his trouble by eating half of it."—IRBY & MANGLES, p. 263.

"One of their chief breakfasts is cream, or fresh butter, mixed in a mass of honey."—D'ARVIEUX.

"I observed that large lumps of solid butter were eaten by the people (of Assalt), without the addition of bread, vegetables, or meat ; and this is accounted so wholesome that it is frequently given to infants in arms, by ounces at a time, as nurses in England would give bread only."—BUCKINGHAM'S *Arab Tribes*, p. 32.

"Many Bedouins have a custom of boiling certain herbs in butter, which is then poured off into the skins containing their provisions. This butter becomes strongly impregnated with the odour of those herbs, and is much liked by the Arabs."

"The sheep and goats are milked every morning by the women before daybreak ; the milk is shaken for about two hours in skins, and thus becomes butter ; and the buttermilk constitutes the chief drink of the *Arabs*, and is much used in their dishes ; it is generally *called leben*...(In some parts) the Bedouins use butter

to excess. Whoever can afford such luxury, swallows every morning a large cupful of butter before breakfast: ...all their food swims in butter."—BURCKHARDT'S *Notes*, vol. i. pp. 239—241.

HONEY OR DIPSE.

GENESIS xliii. 11.

"And their father Israel said unto them...take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey...."

"Besides the great quantity of grapes and raisins that are, one or other of them, brought daily to the markets of Jerusalem, and the neighbouring villages, Hebron alone sends every year to Egypt three hundred camel-loads of the Robb, which they call Dipse—the same word that is rendered simply honey in the Scriptures; particularly Gen. xliii. 11, 'Carry down the man a present of the best things of the land, a little balm, and a little' *dipse*. For honey, properly so called, could not be a rarity so great there as dipse must be, from the want of vineyards in Egypt. In Lev. ii. 11, honey seems to be of several sorts. For besides the honey of grapes, of bees, and of the palm, or dates, the honey of the reed or sugar might be of great antiquity."—SHAW'S *Barbary*, &c., vol. ii. p. 144.

The people of Assalt make a thick, sweet syrup from raisins, "which is eaten by dipping bread in it, and is in great esteem among all classes, old and young. It is called Dipse, and is in general use in all parts of Syria where grapes are produced."—BUCKINGHAM'S *Arab Tribes*, p. 52.

SAVOURY MEAT.

GENESIS xviii. 7.

"And Abraham ran unto the herd, and fetcht a calf,

tender and good, and gave it unto a young man; *and he hasted to dress it.*"

GENESIS xxvii. 9.

"Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth."

EXODUS xxiii. 19.

"Thou shalt not seethe a kid in his mother's milk."

"Our Arabs quickly slaughtered the poor goat, and the different portions were speedily in the process of cooking at different fires. Such probably in kind was the 'savoury meat' which Isaac loved; and with which, in this very neighbourhood, Jacob enticed from him the blessing intended for his elder brother. Our guide had brought along his family, with two or three camels, and to them the offals of the kid were abandoned. I looked in upon this feast, and found the women boiling the stomach and entrails, which they had merely cleaned by stripping with the hand, without washing; while the head, unskinned and unopened, was roasting underneath in the embers of a fire made chiefly of camels' dung."—ROBINSON'S *Researches*, vol. i. p. 304.

"Our diet, while we were with the Arabs, varied according to the wealth or poverty of the tribe; sometimes we had pillau of rice, or of wheat mixed with sour milk.* Sometimes mutton boiled the moment the animal is skinned, and generally in milk, a custom alluded to in Scripture. This mode of cooking renders the meat very delicious and tender; far preferable to meat boiled in water: the milk, enriched with the juice of the meat, is poured on the pillau of rice or wheat."—IRBY & MANGLES, p. 481.

"A meal was prepared for us, the principal dish of which was a young kid seethed in milk."—BUCKINGHAM'S *Arab Tribes*, p. 7.

* 2 Sam. xvii. 28.

"We heard the report of a gun, and were soon after gratified by seeing our huntsman arrive at the place where we had left our camel, with a fine mountain goat. Immediately on killing it he had skinned it, and then put the carcass again into the skin, carrying it on his back, with the skin of the legs tied across his breast. No butcher in Europe can surpass a Bedouin in skinning an animal quickly. I have seen them strip a camel in less than a quarter of an hour."—BURCKHARDT'S *Syria, &c.*, p. 592.

LOCUSTS.

LEVIT. xi. 22.

"These of them ye may eat; the locust after his kind, and the bald locust after his kind."

MATTHEW iii. 4.

"His meat was locusts and wild honey."

"The south-east* wind," writes a traveller, "constantly brought with it innumerable flights of locusts, but those which fell on this occasion, we were informed, were not of the predatory sort. They were three inches long from the head to the extremity of the wing, and their body and head of a bright yellow. The locust which destroys vegetation is of a larger kind, and of a deep red. As soon as the wind had subsided, the plain of Bushire was covered by a great number of its poorer inhabitants, men, women, and children, who came out to gather locusts, which they eat. They also dry and salt them, and afterwards sell them in the bazaars as the food of the lowest peasantry. When boiled, the yellow ones turn red, and eat like stale or decayed shrimps. The locusts and wild honey which St. John ate in the wilderness, are, perhaps, particularly mentioned, to show that he fared like the poorest of men, and not as a wild man, as some might interpret. In-

* Exodus x. 13.

deed, the general appearance of St. John, clothed with camel's hair (or skin), with a leathern girdle about his loins, and living a life of the greatest self-denial, was that of the older Jewish prophets,* and such was the dress of Elijah, the hairy man, with a girdle about his loins."†—MORIER'S *Second Journey through Persia*, &c., p. 44.

"A French traveller, who passed through Egypt on his way from the upper country and the Red Sea, assures me the Arabs make a sort of bread of the locusts. They dry them, grind them to a powder; then mix this powder with water, and make small round cakes, which serve for bread when that necessary article is scarce."—MADDEN'S *Travels*.

"In all the markets locusts were sold at a low price."—NIEBUHR'S *Arabia*, vol. i. p. 356.

"The Bedouins eat locusts. After having been roasted a little upon the iron plate on which bread is baked, they are dried in the sun, and then put into large sacks, with the mixture of a little salt. They are never served up as a dish, but every one takes a handful of them when hungry."—BURCKHARDT'S *Syria*, &c., p. 239.

"All the Bedouins of Arabia are accustomed to eat locusts. I have seen at Medinah and Tayf locust-shops, where these animals were sold by measure. In Egypt and Nubia they are only eaten by the poorest beggars. The Arabs, in preparing locusts as an article of food, throw them alive into boiling water, with which a good deal of salt has been mixed; after a few minutes they are taken out, and dried in the sun; the head, feet, and wings are then torn off, the bodies are cleansed from the salt, and perfectly dried; after which process whole sacks are filled with them by the Bedouins. They are sometimes eaten broiled in butter; and they often contribute materials for a breakfast when spread over unleavened bread mixed with butter."—BURCKHARDT'S *Notes*, &c., vol. ii. pp. 91, 92.

* *Zech.* xiii. 4. † 2 Kings i. 8.

"The natives embrace every opportunity of gathering locusts, which can be done during the night. Whenever the cloud alights at a place not very distant from a town, the inhabitants turn out with sacks, and often with pack-oxen, gather loads, and return the next day with millions. It has happened that in gathering them individuals have been bitten by serpents, and on one occasion a woman had been travelling several miles with a large bundle of locusts on her head, when a serpent which had been put into the sack with them, found its way out. The woman supposing it to be a thong dangling about her shoulders, laid hold of it with her hand, and feeling that it was alive, instantly precipitated both to the ground, and fled. The locusts are prepared for eating by simple boiling, or rather steaming, as they are put into a large pot with a little water, and covered closely up; after boiling for a short time, they are taken out and spread on mats in the sun to dry, when they are winnowed, something like corn, to clear them of their legs and wings; and when perfectly dry are put into sacks, or laid upon the house floor in a heap. The natives eat them whole, adding a little salt when they can obtain it; or they pound them in a wooden mortar, and when they have reduced them to something like meal, they mix them with a little water, and make a kind of cold stir-about. When locusts abound, the natives become quite fat....They are, on the whole, not bad food; and when hunger has made them palatable, are eaten as a matter of course. When well fed they are almost as good as shrimps."—MOFFAT'S *Missionary Labours, &c., in Southern Africa*, pp. 448, 449.

SALT.

JOB vi. 6.

"Can that which is unsavoury be eaten without salt?"

Col. iv. 6.

"Let your speech be alway with grace, seasoned with salt."

"In the interior countries of Africa the greatest luxury is salt: a child there sucks a piece of rock-salt as if it were sugar. The poorer classes of the inhabitants are, however, so very rarely indulged with this precious article, that to say a man eats salt with his food, is the same as saying he is a rich man. The long use of vegetable food creates so painful a longing for salt, that no words can sufficiently describe it."—Park's *Travels.*

CHAPTER VII.

HOSPITALITY.

THE MENZIL — BEDOUIN HOSPITALITY — CURIOUS INSTANCE OF IT—HOSPITALITY OF THE ELAUTS—ANECDOTES ILLUSTRATIVE OF EASTERN HOSPITALITY — GIDEON — DAVID AND MEPHIBOSHETH—HOSPITALITY SHEWN TO THE POOR IN EGYPT.

GENESIS xviii. 1—8.

"And (Abraham) sat in the tent door in the heat of the day; and he lifted up his eyes and looked, and lo, three men stood by him; and when he saw them, he ran to meet them from the tent door, and bowed himself toward the ground, and said, My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water, I pray you, be fetched, and wash your feet, and rest yourselves under the tree; and I will fetch you a morsel of bread, and

comfort ye your hearts; after that ye shall pass on: for therefore are ye come to your servant... And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetcht a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree, and they did eat."

GENESIS xix. 1—3.

"And there came two angels to Sodom at even; and Lot sat in the gate of Sodom: and Lot seeing them, rose up to meet them, and he bowed himself with his face toward the ground; and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways. And they said, Nay; but we will abide in the street all night. And he pressed upon them greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat."

JUDGES vi. 11—19.

"And there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat...And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee...And Gideon said unto him,...Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and *brought it out* unto him under the oak, and presented it."

HEB. xiii. 2.

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

1 PETER iv. 9.

"Use hospitality one to another, without grudging."

"In every village there is a public room, or more than one, according to the size and ability of the place, devoted to the entertainment of strangers. Such a room is called a Menzil, or Medâfeh—a guest-room. The guest lodges in the menzil, and his food is supplied by the families to whose circle it belongs. Sometimes they take turns in his entertainment; at other times it is left to those who offer themselves, or rather who claim the privilege. If the guest be a person of consequence, it is a matter of course that a sheep or goat, a lamb or kid, is killed for him...When the guest is a common man, as a muleteer or the like, he is fed with rice, or whatever may be the ordinary food of the people themselves. The guest gives nothing as a remuneration when he leaves. To offer money would be taken as an insult; and to receive it would be a great disgrace. Such is universally the manner of entertainment in the villages throughout the provinces of Jerusalem and Hebron, as well as in other parts of Syria."—ROBINSON'S *Researches*, vol. ii. 346, 347.

When strangers enter a village, where they know nobody, they inquire for the menzil, and desire to speak with the Sheikh. After saluting him, they signify their want of a dinner, or of supping and lodging in the village. *The Sheikh says they are welcome, and that they could not do him a greater pleasure.* He then marches at the head of the strangers, and conducts them to the menzil, where also they may alight at once, if the Sheikh is not *at home*, and ask for everything they want. But

they seldom have occasion for all this; for as soon *as the people of the village see any strangers coming,* they inform the Sheikh of it, *who goes to meet them,* accompanied by some peasants, or by some of his servants; and having saluted them, asks if they would dine in the village, or whether they choose to stay the whole night there. If they answer they would only eat a morsel and go forward, and that they choose to stay under some tree out of the village, the sheikh goes, or despatches his people, into the village, to cause a collation to be brought; and in a little time they return with eggs, *butter, curds,* honey, olives, fruit—fresh or dried, according to the season, when they have not time to cook any meat. But if it is evening, and the strangers would lodge in the village, the women belonging to the sheikh's house, having observed the number of the guests, *never fail to cause fowls, sheep, lambs, or a calf, to be killed,* according to the quantity of meat which will be wanted for the entertainment of the guests, and of those that are to bear them company; *and quickly make it into soup, roast it, and form out of it many other dishes,* which they send to the menzil by the sheikh's servants, in wooden bowls, which they place on a great round straw mat, that usually serves them for a table. These dishes being set in order, with many others, in which are eggs, cheese, fruit, salad, sour curdled *milk,* &c., the sheikh begs of the strangers to sit round the mat, he himself sitting with them, together with the chief persons belonging to the village, in order to do them honour.—See HARMER'S *Observations,* vol. ii. pp.81—83.

"For my own part, being convinced that the hospitality of the Bedouin is afforded with disinterested cordiality, I was in general averse to making the slightest return. Few travellers will perhaps agree with me on this head: but will treat the Bedouins in the same manner as the Turks, and other inhabitants of the towns, who never *proffer their* services or hospitality without expecting a *reward. The* feelings of Bedouins, however, are very

different from those of townsmen; and a Bedouin will praise the guest who departs from him without making any other remuneration than that of bestowing a blessing upon them and their encampment, much more than him who thinks to redeem all obligations by payment.

"We alighted at an encampment of Bedouins, and entered the sheikh's tent, though he was absent; and the Arabs had a long and fierce dispute among themselves to decide who should have the honour of furnishing us a supper, and a breakfast the next morning. He who first sees the stranger from afar, and exclaims, 'There comes my guest,' has the right of entertaining him, whatever tent he may alight at. A lamb was killed for me, which was an act of great hospitality; for these Bedouins are poor; and a lamb was worth upwards of a Spanish dollar—a sum that would afford a supply of butter and bread to the family for a whole week."—BURCKHARDT'S *Syria*, &c. p. 484.

"We found a camp of Bedouins," writes Mr. Madden, "who were of the same tribe as our guides, and with them we remained for the night. We did not wait for an invitation into a tent: we entered the first we met, and found a welcome.

"An Arab woman, who was spinning goats' wool in the interior, gave us the salutation of peace, bid us sit down, and removed her two children to the next tent. I purchased a lamb for dinner, which she roasted entire, thrusting a long piece of wood through it, and turning it over a brisk fire of chopped straw and camels' dung: two little Arabs performed the office of turnspits. The savoury odour of my lamb spread through the whole encampment: I was presently surrounded by at least a score of Bedouins. I invited their sheikh and four of their chief men to dinner; and with these, and my two Bedouin guides, I sat down to my repast. It consisted of a large wooden bowl of boiled rice, in the centre of which was placed the roasted lamb. I saw the eyes of *my guests sparkle* with pleasure as they surveyed the

trencher. They all took their long knives out of their girdles, and deposited them in a circle on the ground: the sheikh then said grace. In a moment there were five-and-thirty or forty fingers plunged into the pilau, and speedily as many into the lamb; but all the hurry prevented not the sheikh from politely picking out the choicest bits, and presenting them to me with his greasy fingers. After dinner we sat smoking till ten o'clock. Stories were related, and I sang an Arab song, which I learned in Upper Egypt,—a favourite air of theirs,—and never were people more delighted. The old sheikh actually besought me to remain with him, promising to give me his best Arab horse if I would do so. I was delighted with their simplicity and hospitality."—MADDEN'S *Travels*, vol. ii. pp. 185—187, 189, 191.

"An Arab, on arriving in a strange camp, goes to the first tent that comes in his way; he does not wait to be asked in, but without any ceremony makes his camel lie down, unloads at the entrance, and entering the tent with the simple salutation of 'peace be between us,' sets himself down by the fire, no matter whether the host be at home or not. Should the latter be present, he immediately puts fresh wood on, and begins to burn and pound coffee, generally offering his pipe to his guest in the meantime. His wife, or wives, after spreading mats, if they have any, for the stranger to sit on, retire to their part of the tent, which is divided in the middle by their sack of corn, and whatever other effects they have, prepares the dinner or supper according to the time of the day, without any order being given by the master, but as a matter of course. In the meantime the host chats with his guests, generally about their flock, &c., such being their principal concern. The coffee being ready, the landlord pours out for every one his cup, helping himself last. As soon as the meal is prepared, (which generally consists of a large wooden bowl of either *camel's, goat's,* or sheep's milk, boiled wheat and milk, *lentil soup, or* melted butter and bread to dip in it,) the

landlord pours water alternately for his guests, who therewith wash the right hand, beginning with one, and going regularly round the circle.

The ablution finished, every one commences; the host retires, not eating with his guests, but welcoming them with frequent repetitions of "Coula, coula" (eat it all, eat it all). The repast being finished, the attentive master washes the hands of his party, and eats himself of what remains. On two occasions we arrived at a camp late at night, and halting before a tent, found the owner, with his wife and children, having arranged their carpets, &c. for the night, had just retired to rest, when it was astonishing to see the good humour with which they all arose again and kindled a fire, the wife commencing to knead the dough and prepare our supper, our Arabs making no apology, but taking all as a matter of course, though the nights were bitter cold. Surely this was a noble instance of Arab hospitality."—IRBY and MANGLES, pp. 277, 278.

CURIOUS INSTANCE OF ARAB HOSPITALITY.

The extent to which the Arabs carry their hospitality may be inferred from the following anecdote related by Dr. Robinson, when, with his attendants, he was travelling in the desert towards Mount Sinai. Meeting the owner of a flock of sheep and goats, Dr. Robinson purchased a kid, intending to give his Arabs a good supper. They had yet some distance to go towards their tent, and one of the Arabs led the kid by a string, "and as the poor animal trotted nimbly by their side, they were elated at the thought of the savoury meat in prospect." Reaching the tent, the poor kid was let loose, and ran bleating into it, as if aware of its coming fate. "All was activity and bustle to prepare the coming feast; the kid was killed and dressed with great dexterity and despatch, and its still quivering members *were laid upon the* fire, and began to emit savoury

odours particularly gratifying to Arab nostrils. But now a change came over the fair scene. The Arabs of whom we had bought the kid, had in some way learned that we were to encamp near, and naturally enough concluding that the kid was bought in order to be eaten, they thought good to honour our Arabs with a visit to the number of five or six persons. Now the stern law of Bedouin hospitality demands, that whenever a guest is present at a meal, whether there be much or little, the first or best portion must be laid before the stranger. In this instance the five or six attained their object, and had not only the selling of the kid, but also the eating of it; while our poor Arabs, whose mouths had long been watering with expectation, were forced to take up with the fragments. Beshârah, who played the host, fared worst of all, and came afterwards to beg for a biscuit, saying he had lost the whole of his dinner."—ROBINSON'S *Researches*, vol. i. pp. 117, 118.

HOSPITALITY OF THE EELAUTS.

"We came," writes Mr. Morier, "to a small plain, covered with the black tents and cattle of the Eelauts.* Here we had a view of Mount Ararat. We went to the largest tent in the plain, and there enjoyed an opportunity of learning that the hospitality of these people is not exaggerated. As soon as it was announced at the tent that strangers were coming, everything was in motion: some carried our horses to the best pastures, others spread carpets for us; one was despatched to the flock to bring a fat lamb, the women immediately made preparation for cooking, and we had not sat long before two large dishes of stewed lamb, with several basins of yaourt, were placed before us. The senior of the tribe,

* Wandering tribes whose possessions consist of flocks, herds, and camels, and who resemble the Turkomans in their mode of life, *dwelling in tents*, and removing from place to place according to the *seasons*, and want of pasturage.

an old man, (by his own account, indeed, more than eighty-five years of age,) dressed in his best clothes, came out to us, and welcomed us to his tent with such kindness, yet with such respect, that his sincerity could not be mistaken. He was still full of activity and fire, although he had lost all his teeth, and his beard was as white as the snow on the venerable mountain near his tent. The simplicity of his manners, and the interesting scenery around, reminded me, in the strongest colours, of the life of the patriarchs; and more immediately of him whose history is inseparable from the mountains of Ararat."—MORIER'S *Journey through Persia, Armenia,* &c. pp. 308, 309.

Mr. Stephens mentions that while in the desert, near Sinai, anticipating not meeting for days with a living creature, himself and his attendants were suddenly cheered by seeing an Arab woman pass before them, and, overtaking her, she recognized in one of his companions a friend of her tribe, and, in the same spirit, and almost in the same words which would have been used by her ancestors four thousand years ago, she asked them to her tent, (not far from the road, but completely hidden from view,) and promised them a lamb or a kid for supper. "Her husband was stretched on the ground in front of his tent, and welcomed us with an air and manner that belonged to the desert, but which a king on his throne could not have excelled. He was the embodied personification of all my conceptions of a patriarch: a large loose frock, a striped handkerchief on his head, bare legs, sandals on his feet, and a long white beard....Almost immediately after we were seated, he took his shepherd's crook, and, assisted by his son, selected a lamb from the flock for the evening meal...."—*Incidents of Travel,* vol. ii. pp. 7, 8.

"We were not above a musket-shot from Anna, (on the road to Bagdad,) when we met with a comely old man, who came up to me, and taking my horse by the

bridle, 'Friend,' said he 'come and wash thy feet, and eat bread at my house. Thou art a stranger; and since I have met thee upon the road, never refuse me the favour which I desire of thee.' The invitation of the old man was so like the custom of the people in ancient times, of which we read so many examples in Scripture, that we could not choose but go along with him to his house, where he feasted us in the best manner he could, giving us, over and above, barley for our horses; and for us he killed a lamb and some hens. He was an inhabitant of Anna. . . . . ."

"We met a young man of a good family, for he was attended by two servants, and rode upon an ass.... After some compliments that passed, 'Is it possible,' said he, 'that I should meet a stranger, and have nothing to present him withal?' He would fain have carried us to a house in the country, whither he was going; but, seeing we were resolved to keep our way, he would needs give me his pipe, notwithstanding all the excuses I could make, and though I told him that I never took any tobacco; so that I was constrained to accept it."—TAVERNIER'S *Travels*, p. 111.

"We entered into the first (village) we came to, to pass the night there. It was the priest of the place who wished to receive us: he gave us a supper under the trees before his little dwelling. As we were at table there came by a stranger wearing a white turban, who, after having saluted the company, sat himself down to the table without ceremony, ate with us during some time, and thus went away, repeating several times the name of God. They told us it was some traveller who, no doubt, stood in need of refreshment, and who had profited by the opportunity, according to the custom of the East, which is to exercise hospitality at all times, and toward all persons."—DE LA ROQUE.

The conduct of Gideon perfectly agrees with the present Arab customs, and is explained by them. Dr. *Shaw observes* in his preface, "Besides a bowl of milk,

and a basket of figs, raisins, or dates, which upon our arrival were presented to us to stay our appetites, the master of the tent where we lodged fetched us from his flock, according to the number of our company, a kid or a goat, a lamb or a sheep, half of which was immediately seethed by his wife, and served up with cuscacoe; the rest was made kab-ab, that is, cut into pieces and roasted, which we reserved for our breakfast or dinner next day." Probably Gideon presented some slight refreshment to his heavenly guest, and desired him to stay till he could provide something more substantial. He then killed a kid, seethed a part of it, made kab-ab of another part, and, when it was ready, brought the stewed meat (or broth) in a pot, with unleavened cakes of bread which he had baked; and the kab-ab in a basket, for the stranger to carry with him, for some after-repast in his journey.—See HARMER'S *Observations*, vol. ii. pp. 88, 89.

DAVID AND MEPHIBOSHETH.

2 SAM. ix. 1–7.

"And David said, Is there yet any that is left of the house of Saul, that I may show him kindness for Jonathan's sake?...And Ziba said unto the king, Jonathan hath yet a son, which is lame on his feet....And David said unto (Mephibosheth, the son of Jonathan) . . Thou shalt eat bread at my table continually."

Mr. Morier mentions that at an entertainment given by one of the chief men of the state, in Persia, "An old man, a descendant of one of the ancient royal families of Persia, took his seat next to the host. Although needy, and without power, he is always treated with the greatest respect. He receives a daily allowance from the king, which makes his case resemble that of Jehoiachim, for 'his allowance was a continual allowance given him of the king, a daily rate, ... all the days of

his life.' This treatment is in the true spirit of Eastern hospitality. Giving to this person a high rank in society is illustrative of the precedence given to Jehoiachim, by setting 'his throne above the throne of the kings that were with him in Babylon.'" (2 Kings xxv. 28, 30.)

HOSPITALITY TO THE POOR IN EGYPT.

LUKE xiv. 13.

"When thou makest a feast, call the poor, the maimed, the lame, the blind."

Dr. Pococke describes a great feast made by the governor of an Egyptian village, in which "the custom was for every one, when he had done, to get up, wash his hands, take a draught of water, and so in a continued succession till the poor came in and ate up all; for the Arabs never set anything by, which is brought to table. When they kill a sheep they dress it, and call in their neighbours and the poor, and finish everything." The same writer informs us "that an Arab prince will often dine in the street before his door, and call to all that pass, even beggars, in the usual expression of *Bismillah*, that is, *in the name of God;* who come and sit down, and when they have done, retire with the usual form of returning thanks."—See POCOCKE'S *Travels*, vol. i. pp. 57, 182.

CHAPTER VIII.

FEASTS, AND MANNER OF EATING.

INVITATIONS—ARAB INVITATION—SINGULAR AND ANCIENT CUSTOM—ILLUSTRATION OF ZECH. iii. 10—"COME, FOR ALL THINGS ARE NOW READY"—ATTITUDE AT TABLE—SCENE IN THE HOUSE OF SIMON THE LEPER, ETC.—MANNER OF EATING—EGYPTIAN MEALS—CHIEF PLACES AT FEASTS—GOVERNOR OF THE FEAST—PORTIONS SENT FROM THE TABLES OF GREAT MEN—WAITING AT TABLE—REPASTS ON THE SEA-SHORE—PERSIAN INTEMPERANCE.

ARAB INVITATIONS.

JOB xxxi. 17.

"Or have eaten my morsel myself alone.."

Ps. xli. 9.

"Yea, mine own familiar friend, whom I trusted,

which did eat of my bread, hath laid great wait for me."

When travelling in the deserts of Arabia, "No sooner," writes Dr. Shaw, "was our food prepared, whether it was potted flesh, ... red pottage, ... or unleavened cakes served up with oil or honey, than one of the Arabs (not to eat his morsel alone), after having placed himself upon the highest spot of ground in the neighbourhood, calls out thrice, with a loud voice, to all his brethren, sons of the faithful, to come and partake of it, though none of them were in view, or perhaps within a hundred miles of us."—Dr. Shaw's *Preface.*

"When a Bedouin sheikh eats bread with strangers, they may *trust his fidelity* and *depend on his protection.* A traveller will therefore do well to take an early opportunity of securing the friendship of his guide by a meal."—Niebuhr.

SINGULAR CUSTOM.

Proverbs ix. 2–5.

"(Wisdom) hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens; she crieth upon the highest places of the city. Whoso is simple let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled."

The following singular custom was witnessed by a traveller in Egypt. A number of *women*, went about inviting people to a banquet, in a curious and, without doubt, very ancient manner. They were about ten or twelve, covered with black veils, as is customary in that country. Four eunuchs walked before them; after them, and beside them, were Moors with walking-staves. As they went along, they all joined in *making a noise*, the sound *of which was* so peculiar, that no idea could be given of

it to those who had never heard it. It *was shrill*, but had a particular quavering, which had been learnt by long practice. This custom seems to be alluded to by Solomon, when he says, of Wisdom, "*She hath sent forth her maidens, she crieth upon the highest places of the city.*" — HASSELQUIST; See HARMER'S *Observations*, vol. ii. pp. 15, 16.

ILLUSTRATION OF ZECHARIAH iii. 10.

ZECHARIAH iii. 10.

"In that day, saith the Lord of Hosts, shall ye call every man his neighbour, *under the vine and under the fig-tree.*" Genesis xviii. 8. Judges vi. 19.

The Eastern people frequently form parties of pleasure, and repose under the trees in warm weather, eating and drinking there: and they also invite passengers to partake with them in their repasts. At Philadelphia, "Some families beneath the trees, by a rill of water, invited us to alight, and partake of their refreshments." "Among the Greeks, whole families are seen sitting on the grass, and enjoying their early or evening repast beneath the trees, by the side of a rill."—CHANDLER'S *Travels in Asia Minor*, vol. i. pp. 23, 289.

The taking their repasts thus in public expressed safety and pleasure: and the calling to passengers to partake with them, a spirit of friendliness and generosity. A state very contrary to that in which Israel had some little time before found themselves; "Son of man," said God to Ezekiel, "I will break the staff of bread in Jerusalem; and they shall eat bread by weight, and with care; and they shall drink water by measure, and with astonishment." "They shall eat their bread with carefulness, and they shall drink water by measure and with astonishment, that her land may be desolate from all that is therein, because of the violence of all them that

dwell therein." (Ezek. iv. 16, 17; xii. 18, 19.)—See HARMER'S *Observations*, vol. ii. pp. 24, 26.

"It is a very customary, and a very desirable thing in the East, to eat under the shade of trees; and this situation the inhabitants seem to prefer to taking their repasts in their tents or dwellings:" so De la Roque tells us. "We did not arrive at the foot of the mountain till after sun-set, and it was almost night when we entered the plain; but as it was full of villages, mostly inhabited by Maronites, we entered into the first we came to, to pass the night there. It was the priest of the place who wished to receive us; he gave us a supper under the trees, before his little dwelling."—CALMET.

"*Come, for all things are ready.*"

LUKE xiv. 17.

"And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready."

At Damietta in Egypt, the consul's janissary dressed in white, with red shoes, came to invite us to our forenoon's repast. We then found that it is the custom in the East to send for the guests when the feast is prepared, saying, "Come, for all things are now ready."—*Narrative*, &c., p. 67.

ATTITUDE AT TABLE, ETC.

RUTH ii. 14.

"...At meal-time come thou hither,...and dip thy morsel in the vinegar...."

MATT. xxvi. 6, 7.

"Now when Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat."

MATT. xxvi. 23.

"...He that dippeth his hand with me in the dish, *the same shall* betray me."

LUKE vii. 36, &c.

"And one of the Pharisees desired him that he would eat with him...And behold, a woman in the city, which was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment....And (Jesus) turned to the woman, and said,...Thy sins are forgiven."

LUKE xiv. 7—24.

"And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him; and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden go and sit down in the lowest room; that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the persence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted."

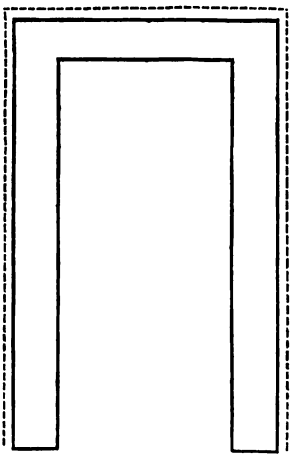
"A certain man made a great supper, and bade many; and sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready. And they all with one consent began to make excuse....So that servant came, and shewed his lord these things.... And the lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper.

JOHN xiii. 25, 26.

"He *then, lying* on Jesus' breast, saith unto him,

Lord, who is it? Jesus answered, He it is, to whom I shall give a sop, when I have dipped it."

In very early times it was customary to *sit* at table during meals, but in later ages the practice of reclining on sofas or couches while eating became almost universal. Tables were used of different forms; but commonly they were of the shape drawn in the accompanying wood-cut



in which the dots round the table represent the sofas. The lower end was left open for those who waited at table to enter, in order to place and remove the dishes, &c., &c. This custom of reclining at meals enables us to understand several passages of Scripture which would otherwise appear difficult. Thus the woman who entered the Pharisee's house while Jesus was there at meat, *stood at his feet behind him* weeping, and she *washed his feet* with her tears, &c. Now in *sitting* at table, the *feet* would be *under* the table; but a person lying on *a sofa in the* manner described, on one side, with his

face towards the table would naturally have his feet *outermost*, and near to any one *standing behind*. Thus also, our blessed Lord washed his disciples' feet as they lay on their couches around the table.

When at dinner in the vice-consul's house at Damietta, "we were interested in observing a custom of the country. In the room where we were received, besides the divan on which we sat, there were seats all round the walls. Many came in and took their place on those side-seats, uninvited, and yet unchallenged. They spoke to those at table on business or the news of the day, and our host spoke freely to them... We afterwards saw this custom at Jerusalem... We were sitting round Mr. Nicolayson's table, when first one and then another stranger opened the door and came in, taking seats by the wall. They leaned forward and spoke to those at table. This made us understand the scene in Simon's house at Bethany, where Jesus sat at supper, and also the scene in the Pharisee's house, where the woman who was a sinner came in, uninvited, and yet not forbidden... In (this latter case)... Christ is dining at a Pharisee's table. As the feast goes on, the door opens, and a woman enters, and takes her seat by the wall just behind him. The Pharisee eyes her with abhorrence; but as custom permits it, he does not prevent her coming in. After a little time, as Jesus is reclining with his feet sloped toward the back of the couch, the woman bends forward, pours her tears on his feet, and anoints them with precious ointment."—*Narrative*, &c., pp. 68, 69.

"To witness the daily family habits, in the house in which I lived at Deir el Kamr (a town on Mount Lebanon), forcibly reminded me of Scripture scenes. The absence of the females at our meals has been already noticed. There is another custom, by no means agreeable to an European, to which, however, that I might not seem unfriendly, I would have willingly endeavoured to submit, but it was impossible to learn it in the short *space of a twenty* days' visit. There are set on the table,

in the evening, two or three messes of stewed meat, vegetables, and sour milk. To me, the privilege of a knife, and spoon, and plate was granted; but the rest all helped themselves immediately from the dish—in which it was no uncommon thing to see more than five Arab fingers at one time. Their bread, which is extremely thin, tearing and folding up like a sheet of paper, is used for the purpose of rolling together a large mouthful, or sopping up the fluid and vegetables. When the master of the house found in the dish any dainty morsel, he took it out with his fingers, and applied it to my mouth. This was true Syrian courtesy and hospitality; and had I been sufficiently well bred, my mouth would have opened to receive it. On my pointing to the plate, however, he had the goodness to deposit the choice morsel there. I would not have noticed so trivial a circumstance, if it did not exactly illustrate what the Evangelists record of the Last Supper."—JOWETT'S *Christian Researches*, p. 284.

EGYPTIAN MEALS.

The Egyptians are very hospitable in inviting strangers to eat with them. A round tray of tinned copper, or sometimes of brass, serves as a table, being placed upon a stool, about fifteen inches high. If the party be numerous, the tray is placed in the middle of the room, and they sit round it with one knee on the ground, and the other (the right) raised; and in this manner, as many as twelve may sit round a tray three feet wide. Each person bares his right arm to the elbow, or tucks up the hanging end of his sleeve. Before he begins to eat, he says, 'In the name of God.'* This is generally said in a low but audible voice, and by the master of the house first; and is both a grace and an invitation to partake of the meal. The master of the house first begins to eat, and the guests follow his example. Nei-

* *In allusion to a similar custom, St. Paul may have exhorted Christians to do all things in the name of the Lord Jesus.*

ther knives nor forks are used, but the thumb and two fingers of the right hand serve instead; but spoons are served for soup or rice, and both hands may be used in particular cases. When there are several dishes upon the tray, each person takes of any that he likes, or of every one in succession; when only one dish is placed on the tray at a time, each takes from it a few mouthfuls, and it is quickly removed to make place for another. To pick out a delicate morsel and hand it to a friend, is esteemed polite. This manner of eating with the fingers is more delicate than may be imagined by those who have not witnessed it. Each person breaks off a small piece of bread, dips it in the dish, and then conveys it to his mouth, together with a small portion

of the meat, or other contents of the dish ; or he merely sops his morsel of bread in the dish. The piece of bread is generally doubled together, so as to enclose the morsel of meat, &c., and only the thumb and the first and second fingers are commonly used.—See LANE'S *Modern Egyptians*, vol. i. pp. 177—179.

When Mr. Morier was in Persia, himself and his friends were invited to an entertainment by one of the chief men of the state. He writes,—"On the day appointed, as is usual in Persia, a messenger came to us about five o'clock in the evening to bid us to the feast. I might make use of scriptural language to commence my narration : 'A certain man made a great supper, and bade many : and sent his servant at supper time to say to them that were bidden, Come ; for all things are now ready.' The difficulty which infidels have made to the passage, of which this is the commencement, arises from the apparent harshness of asking people to an entertainment, and giving them no option,—by punishing them, in fact, for their refusal. Whereas all the guests to whom, when the supper was ready, the servant was sent, had already accepted the invitation, and were, therefore, already pledged to appear at the feast at the hour when they might be summoned. They were not taken unprepared, and could not, in consistency or decency, plead any prior engagement. On alighting at the house, we were conducted through mean and obscure passages to a small square court, surrounded by apartments, which were the habitations of the women, who had been dislodged on the occasion ; and as we entered into a low room, we there found our host waiting for us, with about a dozen more of his friends. The ambassador (from England, whom Mr. Morier accompanied) was placed in the *corner of honour*, near the window, and the host next to him, on his left hand. The other guests were arranged around the room, according to *their respective* ranks. . . . . .

"*When* a Persian enters an assembly, after having

left his shoes without, he makes the usual salutation of 'Peace be unto you,' which is addressed to the whole assembly, as it were saluting the house,* and then measuring with his eye the degree of rank to which he holds himself entitled, he straightway wedges himself into the line of guests, without offering any apology for the general disturbance which he produces. It may be conceived that, among a vain people, the disputes which arise on matters of precedence are numerous; and it was easy to observe, by the countenance of those present, when any one had taken a higher seat than that to which he was entitled. The Persian scribes are remarkable for their arrogance in this respect; and bring to mind the caution that our Saviour gave to the Jews against their scribes, whom among other things he characterises as loving 'the uppermost rooms at feasts.' The master of the entertainment has, however, the privilege of placing any one as high in the ranks of the assembly as he may choose, and we saw an instance of it on this occasion; for, when the assembly was nearly full, the Governor of Kashan, a man of humble mien, though of considerable rank, came in, and had seated himself at the lowest place, when the host, after having testified his particular attentions to him by numerous expressions of welcome, pointed with his hand to an upper seat in the assembly, to which he desired him to move, which he accordingly did. What a strong analogy is here between the manners of the Jews and those of the Persians!" — MORIER'S *Second Journey through Persia*, pp. 142—144.

GOVERNOR OF THE FEAST.

JOHN ii. 8—10.

"And (Jesus) saith unto them, Draw out now, and bear unto the governor of the feast....When the ruler of the feast had tasted the water that was made wine,...the

* Matt. x. 12.

governor of the feast called the bridegroom, and saith unto him,...Thou hast kept the good wine until now."

The "governor of the feast" was the person to whom the charge of everything concerning it was committed. He was "the husband's friend, and commissioned to conduct the order and economy of the feast. He gave directions to the servants, superintended everything, commanded the tables to be covered, or to be cleared of the dishes, as he thought proper. He tasted the wine, and distributed it to the guests. The author of Ecclesiasticus thus describes his office (ch. xxxii). 'If thou be made the master of a feast, lift not thyself up, but be among them as one of the rest; take diligent care of them, and so sit down. And when thou hast done all thy office, take thy place, that thou mayest be merry with them, and receive a crown for the well ordering of the feast.'"—CALMET.

PORTIONS SENT FROM THE TABLES OF GREAT MEN.

GENESIS xliii. 34.

"And he took and sent messes unto them from before him: but Benjamin's mess was five times so much as any of theirs...."

It is still regarded as a distinction of value to have any portion from the table of a monarch, or of a great man. When a celebrated traveller dined in the presence of an Eastern sovereign, he was thought to be greatly honoured, because the king tore off a handful of meat from the joint and sent it to him. A Dutch ambassador, in similar circumstances, mentions it as a mark of great honour that some bones of mutton, with half the meat gnawed off them, were sent him from the table of the emperor. Sir J. Chardin observes that the great men of the state are always by themselves, and are served with great profusion, their part of each kind of provision *being always* double, treble, or a larger proportion

of each kind of meat, in the feasts that are made for them. It is also a mark of distinction for a guest to have many different dishes set before him. Joseph, therefore, probably sent his favourite brother many different kinds of meat, there being enough of each dish to serve him for a meal, had he chosen to partake solely of it."

Captains Irby and Mangles, giving an account of their entertainment in an Arab camp, mention that upon some partridges being brought in and roasted, part was given to them—one of the sheikhs, as a mark of distinction, "*throwing* a leg and a wing to each of us."—*Travels in Syria*, p. 263.

WAITING AT TABLE.

PSALM CXXIII. 2.

"Behold, as the eyes of servants look unto the hand of their masters,...so our eyes wait upon the Lord our God...."

LUKE XVII. 8.

"...Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink."

"When entertained by the consul at Damietta, coffee was brought in very small cups, each cup being enclosed in a small silver case. The long pipes were next carried in by six attendants. Each servant stood at a reverent distance, and kept his eye fixed upon the hand of the guest whom he was serving, watching the slightest motion."—*Narrative of a Mission of Enquiry to the Jews*, p. 68.

During his visit to the Archbishop of Tyre, Mr. Wilson remarks, that having offered up thanks after supper, the archbishop "desired my servant in waiting at a distant part of the room, to come forward, sit down, and fall to *in his turn*."—*Travels*, vol. ii. p. 71.

REPASTS ON THE SEA-SHORE.

JOHN xxi. 3—13.

"They went forth, and entered into a ship. . . . . When the morning was now come, Jesus stood on the shore . . . . (and) saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. . . . . As soon as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. . . . . Jesus saith unto them, Come and dine . . . . (He) cometh, and taketh bread, and giveth them, and fish likewise."

When the Eastern fishermen are disposed to eat, they do not generally (as those of the same class among ourselves do) dress their fish on board their vessels, but are wont to land and eat it on shore, and that early, as well as late, in the day. These circumstances are confirmed by the following story of what happened to a traveller named Doubdan, during a short voyage from St. John d'Acre to Sidon.

The substance of Doubdan's account is this: He and his companions hired a fishing-boat to take them to Sidon, but through the indolence of the seamen, who would not row, they got no further than Tyre that night. In the morning, finding themselves at the mercy of four or five fishermen, who did nothing but cast their nets into the sea, they employed a poor Jew, who was with them in the boat, and who could speak a little of the language used by the fishermen, to call upon them to push forward to Sidon. But they only cast their nets into the sea, to procure themselves a dinner. Then they landed to dress and eat their fish, after which they slept for more than two hours, while Doubdan and his friends were broiling with the scorching sun and *heated rocks.* Being put out again to sea, upon a

promise of more pay, they took up their oars, and rowed briskly for four or five miles, in order to reach Sidon that same day. They then grew tired; and being inclined to return to their fishing, they put Doubdan and his companions on shore, where there was a very large and deep cavern, and began to cook some small fish, with some rice; and then, without speaking one word to Doubdan, carried all on board the bark, and went away toward the place from whence they came, so that they lost sight of them in a few moments. This unexpected accident extremely astonished them; and, what was worse, there were many Turks, Moors, and Arabs in this cavern; of whom some were reclining on the sand, enjoying the fresh air; some were dressing provisions among the rocks; others were smoking; notwithstanding the apparent danger of the fall of great pieces of the rocks, which frequently happened; but it is common for them to retire hither on account of a spring of fine water, which glides along here, and is extremely cool. —See HARMER'S *Observations*, vol. ii. pp. 27—29.

"Throughout all Greece the natives seldom take any food before eleven o'clock, at which hour they have ἄριστον, which we translate *dinner;* then about eight or nine in the evening they have supper, which is the chief meal. This explains the invitation of our Lord to the disciples on the Lake of Galilee, 'Jesus saith unto them, *Come and dine;*' that is, come and partake of the morning meal."— *Narrative of a Mission of Enquiry to the Jews*, p. 342.

PERSIAN INTEMPERANCE.

ISAIAH v. 11.

"Woe unto them that rise up early in the morning, that they may follow strong drink; that continue until night, till wine inflame them!

"On the 15*th* of April, 1813," says Morier, "return-

ing from a morning ride, about seven o'clock, I saw, at about forty yards from the road-side, a party of well-dressed Persians seated on a carpet close to a rising ground in the plain, with a small stream of water, near a field of rising corn, flowing before them, and surrounded by their servants and horses. As I passed, they sent a lad to me with a message to the following purpose: 'The Khan sends his compliments, says, be happy, and join his party.' At the same time the whole company hallooed out to me as loud as they could, 'Be happy, be happy!' I afterwards learnt that this party was given by a Yuzbashee, or Colonel of the king's troops, and that they were in the height of enjoyment when I passed, for they were all apparently much intoxicated. We one day met a party in one of the king's pleasure-houses nearly under similar circumstances; and we found that the Persians, when they commit a debauch, arise betimes, and esteem the morning as the best time for beginning to drink wine, by which means they carry on their excess until night." —MORIER'S *Second Journey*, p. 189.

CHAPTER IX.

THE PASSOVER.

Exodus xii. 18.

"In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread, until the one-and-twentieth day of the month at even."

Verse 15.

"Seven days shall ye eat unleavened bread; even the first day ye shall put away leaven out of your houses: for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel."

8.

"They shall eat the flesh (of the lamb) in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it."

11.

"And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand."

22.

"Ye shall take a bunch of hyssop, and dip it in the blood that is in the bason."

26, 27.

"And it shall come to pass, when your children shall say unto you, What mean ye by this service? that ye shall say, It is the sacrifice of the Lord's passover, who passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and delivered our houses."

EXODUS xii. 24.

"Ye shall observe this thing for an ordinance to thee and to thy sons for ever."

MATTHEW xxvi. 23.

"He that dippeth his hand with me in the dish, the same shall betray me."

LUKE xxii. 17, 20.

"He took the cup, and gave thanks, and said, Take this, and divide it among yourselves.

"Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

JOHN vi. 49—51.

"Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world."

"The passover is kept, as all readers of Scripture know, on the fourteenth day of the first month. I shall say nothing of its original institution, nor of the manner in which it is appointed to be kept in the land of Judea, but shall simply remind my Christian friends, that it consisted of two parts, the paschal lamb and the unleavened bread. No sacrifices being allowed out of the land, the dispersion of the Jews has necessarily caused an alteration in the mode of this part of the commemoration; but as there is no occasion to make any change in any other part, we may suppose that, in other respects, it is celebrated now in the same way it has always been; there is, at least, strong reason to *believe, from* the narrative in the Gospels, that in the

days when our Lord Jesus Christ partook of it, the mode was the same as that at present in use.

"In order to make some of the customs I shall mention more easily understood, I must inform my readers that the word *homitz* has a wider signification than is generally attached to that of *leaven*, by which it is rendered in the English Bible. Homitz signifies the fermentation of corn in any shape, and applies to beer, and to all spirituous liquors distilled from corn. While, therefore, there are four days in passover week on which business may be done, being, as it were, only half-holidays, a distiller or brewer must suspend his business during the whole time. And I must do my brethren the justice to say, that they do not attempt to evade the strictness of the command to put away all leaven, by any ingenious shift, but fulfil it to the very letter. I know an instance of a person in trade who had several casks of spirits sent to him, which arrived during the time of the passover; had they come a few days sooner, they would have been lodged in some place apart from his house until the feast was over; but, during its continuation, he did not think it right to meddle with them; and, after hesitating a little time what to do, he at length poured the whole out into the street. About the time of harvest, the pious Jews, who keep a watchful eye over their less scrupulous brethren, go often into the fields to watch the first ripe wheat; and no expense is spared to get in a sufficient quantity as quickly as possible, wherewith to bake the unleavened bread the ensuing spring. This is carefully kept in a dry place, lest any moisture should fall upon it, and cause fermentation. About three months before Easter, the Jews in different towns have a mill, for which the Gentile proprietors generally make them pay a large sum of money. They take a whole week to clean it, so that the least mark of the old flour is not to be seen. When the time of the feast draws near, a baker's oven is also hired; which must be heated

several times before they consider that the 'old leaven is purged out.' The poor Jews and Jewesses are then employed in kneading and rolling out the cakes as quickly as they can; so that the whole operation must not exceed ten minutes. If there are not poor Jews enough in the place to do the whole work, the richer ones share in this pious labour. The night before the passover, the master of the family searches the house with candles, removing every crumb of bread that may be lying about; blessing the Lord who hath commanded his people to put away leaven. The day before the feast begins, all the first-born males amongst the Jews fast, in commemoration of God's goodness in sparing them when he smote all the first-born of the Egyptians; and, before sunset, they assemble in the synagogue for prayer. The prayers at this season are peculiarly interesting; for, while praise is given to God for the Egyptian deliverance, prayer is offered for the still greater deliverance that is to take place at the time of the Messiah: 'Lord deliver us,' say they, 'from the hands of our enemies, and gather us from the four corners of the earth, through the Messiah, the Son of David, our Righteousness.' The solemn evening having come, the master of the house, on their return from the synagogue, sits down at the head of the table, the whole family, including the Jewish servants, being assembled round it. On the table are placed three plates; one contains three passover-cakes, another horse-radish and bitter herbs, and a third a bone of lamb, or a small piece of roast meat, and a roasted egg; the two last are in commemoration of the paschal lamb, and the offering that accompanied it. The three cakes are put in a napkin; one at the top, one in the middle, and one at the bottom. Besides these three plates, there are other two dishes; one containing vinegar or salt and water, the other a mixture of various ingredients worked up to the consistence of lime, in remembrance of the lime in which *our fathers* worked in Egypt. Each individual at table

is provided with a glass, or small cup, for wine, which is filled four times in the course of the service. Among the older and more devout Jews, it is customary for the master of the family to sit exactly in the manner prescribed in Exodus, with his loins girt, his staff in his hand, and shoes on his feet, just as if he had gone out of Egypt yesterday.

"The service commences by the repetition of several blessings; and then they drink the first cup of wine, called the wine of the sanctification. The master of the house then dips some of the bitter herbs in vinegar, and gives a small portion to each one at table. He then breaks the middle cake, leaves one half in the dish, and hides the other until after supper. The Jews do not profess to know with certainty what this hidden part signifies; but the common belief is, that it is in commemoration of the hidden manna; and in this opinion I am disposed to join. They then lay hold of the dish containing the passover cakes, and the bitter herbs, and say :—'Lo! this is as the bread of affliction, which our ancestors ate in the land of Egypt; let all those who are hungry come and eat thereof, and all who are needy come and celebrate our passover. At this time we are here; next year we hope to be in the land of Israel. Now we are servants; next year we hope to be free children.'

"The youngest in the company then asks,—'Wherefore is this night distinguished from all other nights?' To which the whole of the others reply, 'Because we were slaves unto Pharaoh in Egypt, and the Lord our God brought us out from thence, with a mighty hand and an outstretched arm.'

"They then proceed to rehearse God's mighty acts of deliverance towards our fathers; the head of the family reading or repeating, the rest making responses. When this is finished, the unleavened bread is shown to all, as a mark of their freedom, and a portion of it is received and *eaten by each.* They again eat bitter herbs, dipped

in the mixture that represents the lime. This concludes the first and greater part of the service. Supper is then put on table, and is a meal of social rejoicing. The union of domestic enjoyment with religious services, was, in the Jewish religion, the appointment of God himself; and it is probably only those who have experienced it who can fully understand the wisdom of the Divine legislator in thus connecting the highest act of which man is capable, that of worshipping God, with the purest and holiest of natural affections.

"The supper being ended, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. This blessing refers very distinctly to the time of the Messiah's reign :—'Oh Most Merciful! make us to inherit the day when all shall be Sabbath; and we shall rest in life for ever: Oh Most Merciful! cause us to be inheritors of the day when all shall be good: Oh Most Merciful! make us worthy to see the days of the Messiah, and live in the world to come: May He who exalteth the salvation of his king, and showeth mercy to his anointed, to David and his seed for evermore, who causes peace to exist in the heavens, cause his peace to be upon us, and upon all Israel.—Amen.' This is in strict harmony with the prayer of our Lord :—'Thy kingdom come; thy will be done on earth as it is in Heaven.' After this blessing, the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine, called Elijah's cup, is then placed before him, the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect the coming of Elijah will take place, to announce the glad tidings that the Messiah is at hand. Well do I remember the interest with which, when I was a boy, I looked towards the door, hoping that Elijah might really enter; *for notwithstanding* the disappointment year after year. *his arrival is* still confidently expected. Of this cup of

Elijah no one partakes, but it is looked upon as sanctified. The ceremony concludes by singing the hymn of, 'Lord, build thy temple speedily;' at the end of which, the head of the family says :—'This year we are here; may we be next year in Jerusalem.'

"I would make a few remarks on this feast, as viewed in connexion with the first institution of our Lord's Supper. The passover has been celebrated by the Jews, without intermission, since the Babylonish captivity; and as we are not a people given to adopt modern innovations of any sort, it is probable the mode has never been changed, in any other way than by the addition, or substitution, of different prayers, suited to the state of dispersion, which are to be met with in all the various services, as well as allusions to the sayings of certain eminent men, the date of which is of course not difficult to ascertain. It is, therefore, most probable, that our Lord and his disciples, in all the ceremonial part, commemorated it in the same manner as we now do. The custom of dipping the bitter herbs, seems to accord with Christ's words :—'He that dippeth with me in the dish,' 'He to whom I shall give a sop when I have dipped it.' In reading the narratives of the four Evangelists, we must remember, they were written by Jews, and that those for whom they were first written, were either Jews, or the disciples of Jews; none of them, therefore, enter into any detailed account of the services of that evening, but simply allude to them as matters well known. We are not, therefore, to be surprised that the two cups are not mentioned in all the narratives; but to regard the narrative of them by St. Luke as sufficient evidence that they were used. In chap. xxii. 17, it is said :—'He took the cup, and gave thanks, and said, Take this, and divide it among yourselves;' and in verse 20, 'Likewise also the cup *after* supper, saying, This cup is the new testament in my blood....' The breaking of the bread being mentioned in connexion with this cup, gives every reason to suppose *that it was* the hidden cake which our Lord used

for this purpose, and which I have already said is generally considered commemorative of the hidden manna. It is very probable that this was introduced during the time of the second Temple; the pot with the manna not being there. Our Lord said to them at a former period: —'Your fathers did eat manna in the wilderness, and are dead; . . . . he that eateth of me shall never die. The bread that I will give is my flesh, which I will give for the life of the world.'

"It seems very appropriate, to take that which was used as an emblem of the hidden manna to represent that broken body, given for the life and nourishment of the world, as the manna was given to the children of Israel."—See *A Brief Sketch of the Present State and Future Expectations of the Jews*, by RIDLEY H. HERSCHELL, pp. 54–65.

CHAPTER X.

THE HAREM.

CONDITION OF WOMEN IN THE EAST—THE HAREM—EGYPTIAN HAREMS — OCCUPATIONS OF WOMEN — VISITING — LABORIOUS DUTIES OF THE LOWER ORDERS—SECLUSION OF WOMEN—NOT PERMITTED TO EAT WITH MEN—LADY F. EGERTON'S VISIT TO AN EASTERN HAREM.

CONDITION OF WOMEN IN THE EAST.—THE HAREM.

GENESIS, xvi. 1, 3, 4.

"Now Sarai Abram's wife bare him no children: and she had an handmaid, an Egyptian, whose name was Hagar. And Sarai...took Hagar...and gave her to her husband Abram to be his wife. And...her mistress was despised in her eyes."

xviii. 6–9.

"*And Abraham* hastened into the tent unto Sarah,

and said,...Make cakes upon the hearth....And he took butter and milk, and the calf which he had dressed, and set it before them....And they said unto him, Where is Sarah thy wife? And he said, Behold, in the tent."

xxix. 30.

"And (Jacob) loved...Rachel more than Leah."

xxx. 4, 9.

"And (Rachel) gave (Jacob) Bilhah her handmaid to wife. (And) Leah...took Zilpah her maid, and gave her to Jacob to wife."

Esther, i. 9.

"Also Vashti the queen made a feast for the women in the royal house which belonged to King Ahasuerus."

Esther ii. 3, 4, 8, 9.

"Let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, unto the custody of Hege the king's chamberlain, keeper of the women;...and let the maiden which pleaseth the king be queen instead of Vashti....So...Esther was brought...unto the king's house, to the custody of Hegai, keeper of the women. And the maiden pleased him, and she obtained kindness of him; and he speedily gave her...seven maidens ...out of the king's house; and he preferred her and her maids unto the best place of the house of the women."

iv. 5.

"Then called (Queen) Esther for Hatach, one of the king's chamberlains, whom he had appointed to attend upon her."

The position of women in Eastern countries is so totally unlike that which they hold in our own happy land, that we must refer expressly to it, in order to understand the picture of domestic life presented to *us in all the* writings of travellers in the East.

It has been observed, that "Christianity *alone* gives woman her proper share" both in religious and civil enjoyments. Where Christian principles have not obtained, there the condition of women is often most deplorable. In many parts of the East women are regarded as slaves and menials, and even when treated with kindness and affection their state is still far below that of their sisters in Christian lands. Nor does their degradation consist in the poor amongst them being required to perform many labours which usually among ourselves devolve on men; or in the rich being engaged in some employments which in families of rank here are fulfilled by domestics. These are light evils, if evils they are at all. The wives of our English labourers cheerfully share with them many a heavy toil; and as to the wealthy and great, though we might deem it strange to see a queen in these days preparing her husband's dinner, as queens did of old, yet there would be in this no *real* hardship, and certainly no *disgrace*. Perhaps if the ladies of England would study more closely the picture of a good mistress given by the wise mother of King Lemuel,* they would learn to be more profitably employed than they too often are at present.

It is not, then, in their laborious occupations that Eastern women are to be pitied, but in their being called on to perform them as *slaves*. The wife is not the friend and companion, but the *slave* of her husband. The meal which her own hands have prepared for him, she must not partake of with him.

The English peasant may enliven her daily toil with the cheerful hymn she learnt perhaps as a child at school: as she sits and works she may repeat many a comforting passage of Holy Scripture, which from time to time she has committed to memory; and on the blessed Sabbath-day she may accompany her husband and children to the house of prayer, there to forget all the troubles of earth, in looking forward to eternal joys.

* Prov. xxxi. 10, &c.

But no such privileges cheer the hearts, and soften the toils of women in less highly favoured climes. The hard-worked Eastern peasant, and the fine lady who spends most of her time on her embroidery, are both alike dark and ignorant, for it would be accounted a *folly*, if not a sin, to teach them even to *read*. Some there are so bold as to affirm, that women have no souls! and all seem to believe it *practically;* for few women comparatively frequent a place of worship, or are seen to pray in private (though the men are diligent in both duties), and so they pursue their round of daily toil or frivolous amusement, apparently unconscious that there is anything which concerns them more deeply than the trivial interests of the passing moment.

Among God's chosen people, it is true, women were in a *better* state; they were not deprived of spiritual knowledge and privileges; and we read of some "holy and godly matrons" whose followers we are taught to be. But these were few in number; "the condition of women among the Jews was very far from that which Christianity has established." Among the *Jews* we read of the wife rather as a servant than a friend; and among them also, as well as among the present nations of the East, the custom of having more than one wife gave rise to endless divisions and family quarrels—and domestic peace and love were very rare. Nor should we forget that Jewish women were not admitted to *full* participation in religious blessings, and that when worshipping in the Temple they were not allowed to go beyond their own court, which was one of the outermost.

How different is our state in this happy, highly favoured country! The Gospel of Jesus Christ has restored family peace, by requiring of his disciples that "every man should have his own wife, and every woman her own husband." Woman becomes once more *what her* Maker designed her to be, "an help meet for *man;*" *and* now "there is neither Jew nor Greek, there

is neither bond nor free, *there is neither male nor female;* for ye are all one in Christ Jesus."

These remarks may perhaps make the following extracts more intelligible to some of our readers.

The word *harem* is applied both to the house, or apartments occupied by the females of a family, as also to the occupants themselves. "The harem, or the females of the house," writes Mr. Lane, when describing domestic life in Egypt, "have distinct apartments allotted to them; and into these apartments no males are allowed to enter, excepting the master of the family, and certain other near relations and children."

The harems of the rich are often guarded by black slaves, whose office it is to see that no male visitor enters the harem, unless by special permission from its master.

"Arabians, in circumstances which admit not of their having separate apartments for the females of the family, are careful, whenever they carry a stranger into the house, to enter before him, and cry *Tarik*, "Retire." Upon this notice, given by the master of the house, the women instantly disappear, and even his best friends see not one of them."

"The harem may consist, first, of a wife or wives, to the number of four; secondly, of female slaves, some of whom are generally concubines,* and others kept merely for cooking, waiting upon the ladies, &c.; thirdly, of female free servants. Of male servants, the master of a family keeps, if he can afford to do so, one or more to wait upon him and his male guests; another, who is called *watercarrier*, but who is particularly a servant of the harem, and attends the ladies when they go out; a door-keeper, who constantly sits at the door of the house; and a groom. Very few of the Egyptians have four wives, and the greater number only one. When

* Wives of second rank, inferior to the chief wife, who is mistress of the *family*.

there are two or more, they are seldom kept in the same house; if they be, they generally have distinct apartments. The one first married enjoys the highest rank, and is called 'the great lady.' The quarrels of fellow-wives are often talked of; if the chief lady be without children, and an inferior, either wife or slave, bear a child to her husband or master, it commonly results that the latter becomes a favourite, and that the chief wife, or mistress, is despised in her eyes, as Abraham's wife was in the eyes of Hagar."

"The care of their children is the primary occupation of the ladies of Egypt; they are also charged with the superintendence of domestic affairs; but in most families the husband alone attends to the household expenses. Their leisure hours are mostly spent in working with

the needle, particularly in embroidering handkerchiefs, head-veils, &c., upon a frame called *men-seg*, with coloured silks and gold."

"The visit of one harem to another often occupies nearly a whole day. Eating, smoking, drinking coffee and sherbet (a sweet drink), gossiping, and displaying their finery, are sufficient amusements to the company. On such occasions, the master of the house is never allowed to enter the harem unless on some particular and unavoidable business; and in this case he must give notice of his approach, and let the visitors have sufficient time to veil themselves, or to retire to an adjoining room When the women of the higher or middle classes go out, they generally ride upon asses, and never walk abroad, unless they have to go but a very short distance."

"The women of the lower orders seldom pass a life of inactivity. Some of them are even condemned to greater drudgery than the men. Their chief occupations are the preparing of the husband's food, fetching water, spinning cotton, linen, or woollen yarn, and making the fuel, which is composed of the dung of cattle, kneaded with chopped straw, and formed into round flat cakes.* When a poor woman goes out with her husband, she generally walks behind him, and if there be anything for either of them to carry, it is usually borne by the wife." —See LANE'S *Modern Egyptians*, vol. i. cc. 5, 6, 7.

"Women are regarded as beings much inferior to men, and although seldom treated with neglect or indifference, they are always taught to consider that their sole business is cooking and working. ... A Bedouin (wife) becomes a mere servant, busily occupied the whole day, whilst her husband lies stretched out in his own apartment, comfortably smoking his pipe. This arrangement he justifies by saying, that his wife should work at home, as he undergoes so much fatigue on journeys."—BURCKHARDT'S *Notes on the Bedouins*, &c., vol. i. pp. 350, 351.

* See "Fuel."

"The Bedouin women seeing a man pass on the road, sit down and turn their backs towards him; nor will they ever receive anything from the hands of a stranger (who is not a relation) into their own hands, unless some friend be present. I have frequently passed women on the road who asked for biscuit or flour to make bread: this was set near them upon the ground, while their backs were turned towards us; and they took it up when we had retired a few paces. It has always appeared to me that the more a tribe is connected with the inhabitants of towns, the stricter they are with respect to the seclusion of women. In the Mekka and Sinai mountains, a woman, if addressed by any stranger, will seldom return an answer; on the contrary, in the distant plains, I have freely conversed with the women (of several tribes)."—BURCKHARDT'S *Notes on the Bedouins*, &c., vol. i. pp. 352, 353.

"The wives, as well as the female slaves, are not only often debarred from the privilege of eating with the master of the family, but also required to wait upon him when he dines or sups, or even takes his pipe and coffee in the harem. They frequently serve him as menials; fill and light his pipe, make coffee for him, and prepare his food."—LANE'S *Modern Egyptians*, vol. i. pp. 236, 237.

"When we had finished our meals, in the family in which I resided at Deir el Kamr, and were risen, the mother, daughter, and daughter-in-law, who had been waiting at the door, came in, and partook of what remained. Thus it is in Syria, and thus it has been, probably, ever since Abraham, a *Syrian ready to perish*, traversed these regions, dwelling in tents; when Sarah, having prepared an entertainment for three divine strangers, did not present it, that being Abraham's office, but stood at the tent door which was behind him. So Rebekah prepared food for her husband, and sent it in by the hand of Jacob."—JOWETT'S *Researches in Syria, p. 281.*

Mr. Carne mentions, in his "Recollections of the East," that having been hospitably received in the house of a Syrian family, living in a large town in Syria, and the repast being now ready, "We would fain have shared it with the fair preparers, who had so well received the houseless stranger; but they declined, and stood calmly and silently gazing at the good will with which their viands were devoured." — *Recollections*, p. 25.

"When meat is served up, it is the duty of one of the guests to demand a portion for the women, by calling out 'The meat for the apartment of the women;' and a part of it is then set aside, or he is answered that this has been already done."— BURCKHARDT'S *Syria*, &c., pp. 484, 485.

"The (Arab) women eat in the harem what is left of the men's dinner; they seldom have the good fortune to taste any meat except the head, feet, and liver of the lambs. While the men of the camp resort to the tent in which a stranger is entertained, and participate in the supper, their women steal into the harem of the hostess to beg a foot, or some other trifling portion of the animal killed for the occasion." — BURCKHARDT'S *Notes on the Bedouins*, &c., vol. i. pp. 64, 65.

EASTERN HAREM.

Lady Frances Egerton thus relates her visit to an Eastern harem:—"Presently Assaad proposed to me to visit the harem, which I was glad to do, being anxious to see something of the kind. After ten minutes' whispering between the governor and one of the boys, and after divers messages seemed to have been despatched to the ladies, probably announcing my visit, and directing them to improve the appearance of the outward woman, I was directed to follow a lad, and was ushered by him upon another terrace, a flight above; there I was met by two very handsome young women, one of them gorgeously dressed in bright yellow silk, her hair

tied with a multiplicity of little gold coins, and hanging down her back, so that she jingled at every step. In addition to these, veils, and bracelets, and gold chains hung about her. The other was much more plainly dressed, in linen or coloured muslin, with no ornaments. The handsomely attired lady was probably the governor's chief wife; what the other was I could not discover, as she put herself as forward as the first, though much her inferior in appearance. The ladies obligingly, and with smiles, took me by the hand, and led me into an inner room, fitted...with cushions and carpets to recline upon....Then began an attempt at communication between us,...(but) after making vain attempts at comprehending each other for some little time, a black slave brought me sherbet, and a gold tissue towel to wipe my mouth withal, after which I was taken to the apartment of another lady. The same attempt at conversation, *some* sherbet, and gold tissue ensued. This was re*peated three* or four times in the chambers of the dif-

ferent ladies, and at length the party increased to seven or eight, some young and some elderly; the latter may have been the mother and the sisters of the governor, for he was not a very young man.

"In the East, the mother always remains at the head of her son's house, whether he be married or single, and profound respect is paid to her; which, considering the wholly uneducated state of the women, and that ninety-nine out of a hundred cannot read, is a curious and praiseworthy feature in the customs of these people. My condition in the harem was now growing somewhat irksome, and I began to think that I had had enough of sherbet, signs, and squatting. Moreover, the sun was set, and much I knew remained for us to do before our return home; yet I despaired of ever getting away. My signs they did not, or would not understand, and I continued to be taken from one room to another, hoping at each move I should be released. At length, to my relief, they brought me to a room which looked upon the terrace where I had left the rest of the party. I motioned the black slave to open the casement, which he did, after signing to the ladies to retire from the window. I then called out to Assaad to send for me, as otherwise my release was hopeless: this was done; but the rumour that an attendant from the terrace was on his way to fetch me, produced so great a consternation amongst the ladies, lest they should be seen by the eye of man, that when I looked round to take leave they had all disappeared.

"Poor things, what a miserable existence is theirs! living like birds in a cage without apparent occupation or interest of any sort, unless it be their children. I am told that their only employments are needle-work, and the superintendence of the kitchen. I saw two children; but could not make out to which of the women they belonged. How intensely thankful I am to Providence that my lot is cast in Europe and not in Asia!"—*See Journal.*

R

CHAPTER XI.

THE BATH.

THE BATH.—MODE OF WASHING THE HANDS.—CEREMONIAL WASHINGS—WASHING THE FEET.

JOHN xiii. 10.

"He that is washed needeth not save to wash his feet, but is clean every whit; and ye are clean, but not all."

"In the afternoon we tried the Turkish bath. The attendant first laid aside our clothes, and put one towel, wrapt like a turban, round our head, and another round our waist. Then he conducted us into an inner apartment, the atmosphere of which we could scarcely breathe at first, on account of the heat and vapour. Our feet, shod with wooden sandals, slid on the smooth marble floors. Next he laid us down on our backs upon the smooth marble divan, in the centre of the apartment, washed us with soap, and poured hot water over our heads. All this was done by an Egyptian almost naked, armed with a rough glove of camel's hair. . . . . We were then led to one of the side baths, where the hot water was allowed to pour upon us. The pores being abundantly opened under the operation of so many causes, we were conducted back to the room where we had undressed, laid upon our backs, covered over with warm quilts, and *shampooed*, the soles of our feet being scraped with an instrument for the purpose, and every joint in our hands and feet made to crack.

"Lastly, we were offered coffee, and a glass of sherbet; after which we were allowed to dress and come away, not a little amused, as well as refreshed. The custom of passing from the bath to the dressing-room, *during* which the feet might easily be soiled, reminded *us of the* true rendering of the words of our Lord, 'He

that has been in the bath needeth not save to wash his feet, but is clean every whit."—*Narrative of a Mission of Inquiry to the Jews*, p. 51.

"During my residence at Burmah, I was often reminded, while sitting in their houses in the dusk of the evening, of our Saviour's remark in John xiii. 10. The men, having finished their labour, bathe and clean themselves at the river or tank; but walking up with wet feet defiles them again, so that they cannot with propriety come and take their place on the mat or bed. Taking up some water, therefore, in a cocoa-nut dipper out of a large jar which stands at the door of every house, they easily rinse their feet, as they stand on the step, and are "clean every whit."—REV. H. MALCOLM'S *Travels*.

MODE OF WASHING THE HANDS.

2 KINGS iii. 11.

"...Here is Elisha, the son of Shaphat, which poured water on the hands of Elijah."

MARK vii. 1–4.

"Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. And when they saw some of his disciples eat bread with defiled, that is to say, with unwashen, hands, they found fault. For the Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they wash, they eat not."

LUKE xi. 37, 38.

"And...a certain Pharisee besought (Jesus) to dine with him, and he went in, and sat down to meat. And when the Pharisee saw it, he marvelled that he had not first washed before dinner."

"The oriental mode of washing is universally different to *that practised in the West*. Nowhere is water pre-

viously poured into a basin ; but the servant pours water from a pitcher upon the hands of his master. The custom of washing hands before dinner prevails also to this day. The servant goes round to all the guests, with a pitcher, and a vessel to receive the water falling from the hands, and performs the office here attributed to Elisha. The same service is repeated when the repast is ended."—HARTLEY'S *Researches*, pp. 211, 212.

"It is well known that we have an officer among ourselves, who, at the coronation, and formerly at all public festivals, held a basin of water for the king to wash his hands in after dinner; but it is not equally well known, that Cardinal Wolsey one time, when the Duke of Buckingham held the basin for Henry VIII., after the king had washed, put his own hand into the basin ; the duke resenting this intrusion, let some of the water fall on the habit of the cardinal, who *never forgave* the action, but brought the duke to the *block in* consequence of his resentment." —CALMET.

CEREMONIAL WASHINGS.

Bruce tells us of a sect of Christians in Abyssinia, who "wash themselves from head to foot after coming from market, or any public place where they may have touched any one of a sect different from their own, esteeming all such unclean."

These people remind us of the description of the Pharisees given by St. Mark, and like them, they neglect "the weightier matters of the law," esteeming, for instance, attendance on divine worship or prayer of any sort unnecessary.

WASHING THE FEET.

GEN. xviii. 4.

"Let a little water, I pray you, be fetched, and wash your feet...."

xix. 2.

"And (Lot) said,...turn in, I pray you, into your servant's house, and tarry all night, and wash your feet...."

GEN. xxiv. 32.

"And the man came into the house: . . . . . and (Laban) gave water to wash his feet, and the men's feet that were with him." (xliii. 24.)

2 SAM. xi. 8.

"And David said to Uriah, Go down to thy house, and wash thy feet."

CANT. v. 3.

"I have washed my feet; how shall I defile them?"

LUKE vii. 44.

"And (Jesus) turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head."

JOHN xiii. 4—8.

"(Jesus) riseth from supper, and laid aside his garments; and took a towel and girded himself. After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded. Then cometh he to Simon Peter; and Peter saith unto him, Lord, dost thou wash my feet? Jesus answered and said unto him, what I do thou knowest not now; but thou shalt know hereafter. Peter saith unto him, thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

1 TIM. v. 10.

"... If she have washed the saints feet."

In the East, where only sandals are worn on the feet, and where the heat and dust render walking painful, to wash the feet on entering any dwelling, is the greatest luxury; and, consequently, water is one of the first things presented to a guest. The following passage is *from the journal* of Mr. Jowett:—

"October 1st.—Went with Mr. Lewis to Deir el Kamr, which may be called the capital of Mount Lebanon. The journey took us nine very hot and tedious hours....We arrived at sunset. ...We had a letter to a very respectable man in the town, and had an enthusiastic welcome from his family. Before supper, the master of the house directed the servant to bring in a large brass pan, full of warm water, in which, for the first, and indeed the only, time that I ever experienced such attention, he illustrated the ancient custom of washing the feet of strangers, and no compliment could have been more seasonable."—JOWETT'S *Researches in Syria*, pp. 78, 79.

"(Ramleh).—Our youthful host now proposed, in the genuine style of ancient oriental hospitality, that a servant should wash our feet. This took me by surprise; for I was not aware that the custom still existed here.... We gladly accepted the proposal, both for the sake of the refreshment and of the scriptural illustration. A female Nubian slave accordingly brought water, which she poured upon our feet over a large shallow basin of tinned copper; kneeling before us, and rubbing our feet with her hands, and wiping them with a napkin."—ROBINSON'S *Researches*, vol. iii. p. 26.

"... A slave in my bed-room washed my feet. I was struck with the degree of abasement expressed in the act, and as he held the foot in the towel, with his head bowed down towards it, I remembered the condescension of the blessed Lord. May I have grace to follow such humility!"—*Life of Henry Martyn*, p. 137.

CHAPTER XII.

ARTS AND COMMON OCCUPATIONS OF LIFE.

DYEING AND TANNING—MANUFACTORY OF WATER-SKINS AT HEBRON—SPINNING, WEAVING, NEEDLEWORK, AND EMBROIDERY—NEEDLE USED BY CAMEL-DRIVERS—EASTERN POTTERS—FISHERMEN AND NETS.

DYEING AND TANNING.

EXODUS, XXV. 5.

"Rams' skins dyed red...."

EZEKIEL, XXIII. 15.

"...Dyed attire upon their heads...."

ACTS, X. 6.

"He lodgeth with one Simon a tanner...."

"The chief specimens of Bedouin industry are, the tanning of leather, the preparing of water-skins, the weaving of tents, sacks, and cloaks....The women sew the water skins which the men have tanned.

"Their method of dyeing and tanning is this. To render the camel's-skin yellow, they cover it with salt, which is left upon it for two or three days; they then steep it in a liquid paste, made of barley-meal mixed with water, where it remains for seven days; then they wash the skin in fresh water, and clear it easily of the hair. Next, they take the peels of dry pomegranates,... *pound them,* and mix them with water; they let the

skin remain in that mixture three or four days: the operation is thus completed, the skin having acquired a yellow tint. They then wash and grease the leather with camels'-fat, to render it smooth. If pomegranates cannot be obtained, they use the roots of a desert herb, called *œrk*: this is about three spans long, and as thick as a man's finger: the outer skin serves as a substitute for the pomegranate peel, and dyes the leather red. Of leather so prepared, the large water-skins are made; these are sometimes soaked a second, and even a third time in the mixtures above described, a month after the first dyeing. For some time the skin imparts to the water a bitterish taste; this, however, the Arabs like."—BURCKHARDT'S *Notes on the Bedouins*, &c., pp. 65, 66.

"All our baggage consisted of a sheep-skin coat, the woolly side in, and the other side *coloured with red ochre*, to keep out the rain."—IRBY and MANGLES, p. 258.

The Turkoman women seem to have made great progress in the art of dyeing; their colours are beautiful. Indigo and cochineal, which they purchase at Aleppo, give them their blue and red dyes, but the ingredients of all the others, especially of a brilliant green, are herbs which they gather in the mountains of Armenia. The dyeing process is kept by them as a national secret.—See BURCKHARDT'S *Syria*, &c., pp. 639, 640.

MANUFACTORY OF WATER-SKINS AT HEBRON.

"In passing along the skirts of the town on the hill-side north of the Haram, we came upon a large manufactory of water-skins, occupying an extensive yard with several tanners' vats. These are merely the skins of goats stripped off whole, except at the neck; the holes at the legs and tails being sewed up. They are first stuffed out full and strained by driving in small billets and chips of oak-wood; and are then filled with a

strong infusion of oak-bark for a certain time, until the hair becomes fixed, and the skins sufficiently tanned. This constitutes the whole process. Not less than fifteen hundred skins were lying thus stuffed in rows about the yard. They are sold at different prices, from fifteen up to forty piastres." — ROBINSON'S *Researches*, vol. ii. p. 440.

SPINNING—WEAVING—NEEDLEWORK—EMBROIDERY.

EXODUS xxvi. 36.

"And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework."

xxxv. 25, 26.

"And all the women that were wise hearted did spin with their hands, and brought that which they had spun, both of blue, and of purple, and of scarlet, and of fine linen. And all the women whose hearts stirred them up in wisdom spun goats' hair."

xxxviii. 23.

"...Aholiab...an engraver, and a cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen."

JUDGES xvi. 13, 14.

"And Delilah said unto Samson,...Tell me wherewith thou mightest be bound. And he said unto her, If thou weavest the seven locks of my head with the web. And she fastened it with the pin...and he awaked ...and went away with the pin of the beam, and with the web."

1 SAM. xvii. 7.

"And the staff of (Goliath's) spear was like a weaver's *beam.*"

JOB vii. 6.

"My days are swifter than a weaver's shuttle, (or, than a weaver.)"

PROV. xxxi. 13, 19.

"She seeketh wool and flax, and worketh willingly with her hands....She layeth her hands to the spindle, and her hands hold the distaff."

ISAIAH xxxviii. 12.

"I have cut off like a weaver my life."

lix. 6.

"Their webs shall not become garments, neither shall they cover themselves with their works."

"The Arab women use a very simple loom; it consists of two short sticks, which are stuck into the ground at a certain distance, according to the desired breadth of the piece to be worked. A third stick is placed across over them, about four yards from them, three sticks are placed in the same manner, and over the two horizontal cross-sticks, the woof. To keep the upper and under woof at a proper distance from each other, a flat stick is placed between them. A piece of wood serves as the weaver's shuttle, and a short gazelle's horn is used in beating back the thread of the shuttle. The loom is placed before the harem, or women's apartment, and

worked by the mother and her daughters. The distaff is in general use....."—BURCKHARDT'S *Notes on the Bedouins, &c.*, pp. 67, 68.

"The Turkoman women are very laborious;...they work the tent coverings of goats'-hair, and the woollen carpets, which are inferior only to those of Persian ma-

nufacture. Their looms are of primitive simplicity; they do not make use of the shuttle, but pass the woof with their hands. The wool of their carpets is of the ordinary kind; the carpets are about seven feet long and three broad, and sell from fifteen to one hundred piastres apiece. While the females are employed in these labours the men pass their whole time in indolence."—BURCKHARDT's *Syria*, &c., pp. 639, 640.

"While the Arab girls guard the flocks, they always have a bundle of wool at their backs for spinning."—IRBY and MANGLES.

"At Algiers and Tunis there are looms for velvets, taffeties, and different sorts of wrought silks. Coarse linen is likewise made in most of the cities and villages, though Susa is noted for producing the finest....But the chief branch of their manufactures is the making of hykes or blankets, as we should call them...These are of different sizes, and of different qualities and fineness."—SHAW's *Travels*, vol i. p. 403.

"The wool they spin into yarn, wind the thread round little stones, and thus suspend them to a long stick fixed in a horizontal position between two trees, so as to form a warp; and by passing another thread alternately between these, fabricate a kind of coarse cloth, with which they cover the lower part of their bodies."—BELZONI's *Travels*, pp. 87, 88.

"We saw...the process of manufacturing the goats' hair cloth of which the common Arab cloaks are made, A woman had laid her warp along the ground for the length of several yards, and sat at one end of it under a small shed, with a curtain before her to ward off the eyes of passers by. She wove by passing the woof through with her hand, and then driving it up with a flat piece of board having a thin edge."—ROBINSON's *Researches*, vol. i. p. 250.

"They work in Hedjaz very neat neck-leathers for the camels, upon which their husbands ride; these are *a kind of net-work* adorned with shells and leather tas-

sels....The distaff is frequently seen in the hands of men all over the Hedjaz; and it seems strange that they should not regard this as derogating from their masculine dignity, while they disdainfully spurn at every other domestic employment."—BURCKHARDT'S *Notes* &c., vol. i. p. 243.

The Persian tailors, Sir John Chardin informs us, "excel us in their sewing. They make carpets, cushions, veils for doors, and other pieces of furniture, of felt, in mosaic work, which represents just what they please. This is done so neatly, that a man might suppose the figures were painted, instead of being a kind of inlaid work. Look as close as you will, the joinings cannot be seen."—SIR JOHN CHARDIN. This resembles our old fashioned tapestry.

"The Eastern ladies pass most of their time at their looms, embroidering veils and robes."—LADY W. MONTAGU.

NEEDLE USED BY CAMEL-DRIVERS.

MATT. xix. 24.

"It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God."

"As we were ascending the hill, I saw something shining on the road, which proved to be one of the needles used by the camel-drivers for mending their camel furniture. It was about six inches long, and had a large, very long eye; it had evidently been dropped by one of the conductors of a caravan which was some little way a-head of us. This association of the needle with the camels at once reminded me of the passage which has been considered so difficult to be illustrated.... How valuable the needle must be to the poor camel-driver, may be inferred from its loss. Should he have

been so improvident as to have only one, the loss of it would be one of the greatest he could suffer, and when travelling through the desert might even endanger his personal safety....No one can have been often in (a khan) without observing the camel-driver sitting on his heap of camel furniture, and either repairing it after his arrival, or putting it into order for continuing his journey."—ARUNDELL'S *Discoveries in Asia Minor*, vol. ii. pp. 119, 120, 194, 195.

EASTERN POTTERS.

JEREMIAH xviii. 1—6.

"The word which came to Jeremiah from the Lord, saying, Arise, and go down to the potter's house, and *there will I* cause thee to hear my words. Then I went

down to the potter's house, and behold, he wrought a work on the wheels; and the vessel that he made of clay was marred in the hand of the potter; so he made it again another vessel, as seemed good to the potter to make it. Then the word of the Lord came to me, saying, O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel."

"I hardly ever," writes Captain Basil Hall,* "passed a Hindoo's hut, before which a swarthy turbaned inhabitant of the East was whirling round the potter's wheel, without having my thoughts carried back to some of those beautiful narrations of Scripture, which fasten themselves so early and so firmly on our minds. I had once the good fortune, as I must ever consider it, to see a workman accidentally break the pot, which had cost him no small trouble to fashion. He immediately collected the fragments, dabbed the clay together again, and with the industry of an ant, set about the reconstruction of his vessel. As the whole process recalled an illustration I remembered to have seen used somewhere in the Old Testament, I set about hunting for the passage, and was delighted to find what I had just witnessed described in Jeremiah xviii."

FISHERMEN—NETS.

MARK i. 16—20.

Now as (Jesus) walked by the sea of Galilee, he saw Simon and Andrew his brother casting a net into the sea, for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men. And straightway they forsook their nets, and followed him. And when he had gone a little

* See Fragments of Voyages, &c.

farther thence, he saw James the son of Zebedee, and John his brother; who also were in the ship mending their nets. And straightway he called them; and they left their father Zebedee in the ship with the hired servants, and went after him.

"We reached the lake Bourlos (in Egypt)... The fishermen on shore were using a net resembling the poke-net used in the isles of Scotland. It is circular, and weights are placed round the circumference. The fisherman holds it by the centre, gathers it up in his hand, and casts it into the water: he then draws it slowly to shore by a line fastened to the centre. This is probably the very kind of net used by the disciples. We saw the same afterwards at the lake of Galilee.

"While we were bathing in the sea of Galilee, a fisherman passed by with a hand-net, which he cast into the sea. The net was exactly the net called in the gospel of Matthew ἀμφίβληστρον, the same kind of net which we had seen used at lake Bourlos in Egypt. The simple fisherman little knew the feelings he kindled in our bosoms as he passed by our tent, for we could not look upon his net, his bare limbs, and brawny arms, without reflecting that it was to two such men that Jesus once said by this sea, 'Follow me, and I will make you fishers of men.'"—*Narrative of a Mission of Inquiry to the Jews*, pp. 62, 63, 294.

CHAPTER XIII.

ANCIENT BOOKS—WRITING—MUSIC—EGYPTIAN SCULPTURE AND PAINTING.

ROLLS—BOOKS—WRITING—WRITING TABLES—PAPYRUS—POTSHERDS WITH INSCRIPTIONS—SCRIBES—PERSIAN SCRIBES—BOOK OF LIFE—BOOK OF JUDGMENT—MANNER OF READING—ILLUSTRATION OF JUDGES xii. 6—BEDOUIN IGNORANCE—SIGNET RINGS—SEALING A BEDOUIN CONTRACT—SEALING WITH CLAY—SACRIFICES SEALED IN EGYPT—INK-HORNS—RELIGIOUS MARKS—MUSIC—MUSICAL INSTRUMENTS—ARAB SINGING—EGYPTIAN SCULPTURE AND PAINTING.

ROLLS.

EZRA vi. 1—3.

"Then Darius the king made a decree, and search was made in *the house of* the rolls.... And there was found

at Achmetha,...a roll, and therein was a record thus written: In the first year of Cyrus,... Cyrus...made a decree concerning the house of God at Jerusalem, Let the house be builded."

ISAIAH viii. 1, 2.

"...The Lord said unto me, Take thee a great roll, and write in it with a man's pen concerning Maher-shalal-hash-baz. And I took unto me faithful witnesses to record."

JER. xxxvi. 2. 21. 23.

"Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel... So the king sent Jehudi to fetch the roll :.. and ... when Jehudi had read three or four leaves, he cut it with the pen-knife, and cast it into the fire that was on the hearth."

EZEK. ii. 9, 10.

"And when I looked, behold, an hand was sent unto me; and, lo, a roll of a book was therein; and he spread it before me; and it was written within and without: and there was written therein lamentations, and mourning, and woe." (iii. 1.)

ZECH. v. 1—3.

"...I looked, and behold, a flying roll...the length thereof is twenty cubits, and the breadth thereof ten cubits. Then said he unto me, This is the curse that goeth forth over the face of the whole earth."

REV. vi. 14.

"And the heaven departed as a scroll when it is rolled together." (Isaiah xxxiv. 4.)

BOOKS.

DAN. xii. 4.

"Shut up the words, and seal the book."

2. TIM. iv. 13.

"...*The* books, but especially the parchments."

REV. v. 1.

"And I saw in the right hand of him that sat on the throne a book written within and on the back-side, sealed with seven seals."

WRITING—WRITING TABLES.

EXODUS xxiv. 12.

"And the Lord said unto Moses, Come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written."

EXODUS xxxii. 15, 16.

"And Moses ... went down from the Mount, and the two tables of the testimony were in his hand: the tables were written on both their sides; on the one side and on the other were they written. And the tables were the work of God, and the writing was the writing of God, graven upon the tables."

DEUT. xxvii. 2, 3.

"...Set thee up great stones, and plaister them with plaister: and thou shalt write upon them all the words of this law."

PROV. iii. 3.

"Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart."

ISAIAH xxx. 8, 9.

"Now go, write it before them in a table,* and note it in a book, that it may be for the time to come for ever and ever: that this is a rebellious people."

JER. xvii. 1.

"The sin of Judah is written with a pen of iron, and with the point of a diamond: it is graven upon the table of their heart."

* The writing it on a *table* would be to give publicity to it.—The noting it in a *book*, to perpetuate its remembrance.

JER. xvii. 13.

"...They that depart from me shall be written in the earth."

EZEK. iv. 1.

"...Take thee a tile, and lay it before thee, and pourtray upon it the city, even Jerusalem."

HABBAKUK ii. 2.

"Write the vision, and make it plain upon tables; that he may run that readeth it."

LUKE i. 63.

"And he asked for a writing table, and wrote, saying, His name is John."

JOHN viii. 6.

"...Jesus stooped down, and with his finger wrote on the ground, as though he heard them not."

2 COR. iii. 2, 3.

"Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the spirit of the living God; not in tables of stone, but in fleshy tables of the heart."

PAPER OR PAPYRUS.

ISAIAH xix. 7.

"The paper reeds by the brooks ... shall wither."

2 JOHN 12.

"...I would not write with paper and ink."

Several sorts of materials were anciently used in making books. Plates of lead or copper, barks of trees, bricks, stone, and wood, were originally employed to engrave such things upon as men desired to transmit to posterity. Writing-tables of wood, box, and ivory, were *common* among the ancients: when they were of wood *only*, they were oftentimes coated over with wax, which

received the writing inscribed on them with the point of an iron pen; what was written might be effaced by the broad end of the pen. It was a custom among the Romans for the public affairs of every year to be committed to writing by the high priest, and published on a table. Such tables were exposed to public view, so that the people might have an opportunity of becoming acquainted with their contents. It was also usual to suspend laws, approved and recorded on tables of brass, in their market-places and temples, that they might be seen and read; yea, that he who *ran* might read them. The leaves of the palm-tree, and the finest and thinest bark of trees were also employed; and in Egypt the *papyrus* was constantly used for writings.

The papyrus is a kind of reed which grows in the Nile. The trunk of this plant is composed of several coatings, lying one on the other, which are taken off with a needle; they are afterwards spread on a table, so much of which is moistened as is equal to the size which it is intended the leaves of papyrus shall be of. This first bed of leaves is covered with a layer of fine paste, or with the muddy water of the Nile warmed; then a second bed of paper leaves is laid upon this paste, and the whole is left to dry in the sun. Such was the Egyptian *papyrus*, from whence our *paper* takes its name—though its composition (from worn-out rags, reduced to a pulp) is so very different. The Egyptian mummies were frequently interred with a roll of papyrus under one arm.

Skins of animals were likewise much used, and called vellum, or parchment. Of these leaves of vellum two sorts of books were made: one in the form of rolls composed of many leaves sewed or glued together at the end; these were written on one side only, and required to be unrolled before they could be read. Another kind was like our present books, made of many leaves fastened to one another, and written on both sides. Linen was another material employed. Sometimes the rolls were fas-

tened at each end to a bit of wood, round which they were rolled.*

The manner of reading in them was by gradually unrolling, rolling up the part read, and opening. more Dr. Buchanan found an old copy of the law in India, written on a roll of leather about fifteen feet long; but some of these rolls were as much as a hundred feet in length.† The Rev. J. Hartley, in his travels in Greece, gives the following account of two rolls he found there in a monastery. "In the monastery I observed two very beautiful rolls of this description; they contained the Liturgy of St. Chrysostom, and that attributed by the Greeks to St. James. You began to read by unfolding, and you continued to read and to unfold, till at last you arrived at the stick to which the roll was attached: then you turned the parchment round, and continued to read on the other side of the roll, folding it gradually up, till you completed the Liturgy. Thus it was written *within* and *without*." The parchment and linen were very apt to decay, if kept in moist places. Jeremiah therefore ordered Baruch to place the writings mentioned in chap. xxxii. 14, in an earthen vessel, that they might continue many days.‡—HARTLEY'S *Researches in Greece and the Levant*, pp. 215, 216.

"Books, as is generally known, are usually written on palm-leaf, with an iron pen or style. The leaf is prepared with care, and of good books the edges are gilded. Some have the margins illuminated, and gilded with considerable elegance. The book is defended by thin slabs of wood, more or less ornamented. Sometimes thin leaves of ivory are used, and occasionally gilded sheet iron. For common books, a thick black paper is used, which is written upon with a pencil of steatite.

* Calmet.

† Specimens of these leather and papyrus rolls are in the British Museum.

‡ We learn the same fact from the Egyptian papyri in the British *Museum.*

The writing may be removed with the hand, as from a slate, and such books last a long time. They are in one piece of several yards long, and folded like a fan. They can, of course, be used on both sides; and every portion may be sealed up by itself, thus furnishing a good idea of the book mentioned in Revelations v. 1, which was 'written within and on the backside, sealed with seven seals.'"—*Travels in South-Eastern Asia*, by the REV. H. MALCOLM.

"In Barbary, children are taught to write on smooth thin boards, daubed over with whiting, which may be wiped off or renewed at pleasure; and in India, children

write their lessons with their fingers on the ground, the pavement being for that purpose strewed all over with very fine sand. When the pavement is full, they put

the writings out, and, if necessary, strew new sand from a little heap before them. Thus Jeremiah says, that 'they who depart from the Lord shall be written in the earth,'—as soon be blotted out and forgotten, as the writing of a child upon the sand.

"In Arabia (where Job lived) some writings are found engraved in the natural rock. Near Sinai, are some mountains called the *Written Mountains*, engraved with a pointed instrument in ancient, and now unknown, characters. Some other inscriptions in the wilderness are stained, or painted, in the rock; and this staining sinks some depth into the stone, and is extremely durable. And this may be the graving with *lead*, (as our translation renders it,) to which Job refers. 'Oh!' he exclaims, 'that my words were written!'—not upon sand, but 'in a book!' yet, since that too is liable to injury, 'let them be graven with an iron pen, or stained, in the rock for ever!'"—HARMER'S *Observations*, vol. iii., pp. 122, 123, note; 59, 64—66.

POTSHERDS WITH INSCRIPTIONS.

"There are, on the island of Elephantina, singular memorials of the Roman troops which have been quartered there. Many broken red pieces of earthenware, shreds of the potsherd, are found, which appear to have served as tickets to the soldiers, assigning them their portion of corn. The name of the Emperor Antoninus was found on some of them. They are written in Greek, and in black, in a running hand, very similar to that which is used in a Greek letter at this day.* They are in small pieces, about half the size of a man's hand, and each one appears complete, though it is difficult to decipher them. This seems to illustrate the command to Ezekiel. He probably drew his picture of Jerusalem

* Many of these potsherds, with Greek inscriptions, being *generally receipts* for corn, &c., are in the British Museum: they were *brought from Egypt*, and are very common in Nubia.

upon some such piece of red earthenware as these of the Roman soldiers."—Rev. S. S. Wilson's *Malta.*

SCRIBES.

2 Kings xxv. 19.

"The principal scribe of the host, which mustered the people of the land."

1 Chron. xxvii. 32.

"Jonathan, David's uncle, was a counsellor, a wise man, and a scribe."

Ezra vii. 6.

"Ezra was a ready scribe in the law of Moses."

Esther iii. 12.

"Then were the *King's scribes* called." (To write letters.)

Jeremiah xxxvi. 4. 10. 20.

"Then Jeremiah called Baruch the son of Neriah; and Baruch wrote from the mouth of Jeremiah all the words of the Lord, which he had spoken unto him, upon a roll of a book....Then read Baruch in the book the words of Jeremiah in the house of the Lord, in the chamber of Gemariah the son of Shaphan the scribe, in the higher court, at the entry of the new gate of the Lord's house, in the ears of all the people....

"But (the princes) laid up the roll in the chamber of Elishama the scribe." (See whole chapter.)

Matt. xxiii. 2.

"The Scribes and the Pharisees sit in Moses' seat."

The word "scribe" is very common in Scripture, where it has several meanings.

1st. A clerk, writer, or secretary. This was an important employment in the courts of the kings of Judah. Few in those times could write well.

2nd. A scribe is put for a commissary or master—

master of an army, who reviews the troops, keeps the list or roll, and calls them over. (Judges v. 14.)

3rd. Scribe is put for an able and skilful man, a man of learning, a doctor of the law.

In Scripture, scribes, and doctors of the law, mean much the same thing. They were public writers, and read and explained the law to the people.—See CALMET.

PERSIAN SCRIBES.

"The profession of the *meerzas* (scribes), is an extensive one, the higher classes in Persia eschewing the drudgery of using the pen, and the peasants being too ignorant to do their own writing. The lower class of merchants usually keep their own accounts, write their own letters, and use their own seal; but not the principal ones. Copying manuscripts also opens a wide field of labour to the (scribes).

"The principal merchants carry on their business with a cipher, and every person has a different one. For in a country where there are no regular posts, their letters must be trusted to couriers, whom a small sum would bribe to betray their secrets to commercial rivals; and it is of great consequence that they should have the first intelligence of political changes, about which they would fear to write openly."—See PERKIN'S *Residence in Persia*, p. 421.

BOOK OF LIFE, BOOK OF THE LIVING, OR BOOK OF THE LORD.

EXOD. xxxii. 32, 33.

"Yet now, if thou wilt forgive their sin;—and if not, blot me, I pray thee, out of thy book which thou hast written. And the Lord said unto Moses, whosoever hath sinned against me, him will I blot out of my book." (DEUT. ix. 14.)

lxix. 28.

"*Let them be* blotted out of the book of the living."

ISAIAH iv. 3.

"...Every one that is written among the living in Jerusalem."

PHIL. iv. 3.

"...Whose names are in the book of life."

REV. iii. 5.

"...I will not blot out his name out of the book of life."

xx. 15.

"And whosoever was not found written in the book of life was cast into the lake of fire."

xxi. 27.

"And there shall in no wise enter into it (the New Jerusalem) any thing that defileth...but they which are written in the *Lamb's book of life.*"

It is very probable that these descriptive phrases are taken from the custom observed generally in the courts of princes, of keeping a list of persons who are in their service, of the provinces they govern, of the officers of their armies, the number of their troops, and sometimes even of the names of their soldiers. Thus when Moses desires God rather to blot him out of his book, than to reject Israel, it is the same almost as Paul's expression, in some sort, to be accursed *—separated from the company of the saints, and struck out of the book of the Lord, for the benefit of his people. When it is said that any one is written in the book of life, it means that he particularly belongs to God, is enrolled among the number of his friends and servants; to be *blotted out* of the book of life, is to be erased from the list of God's friends and servants, as those who are guilty of treachery are struck off the roll of officers belonging to a prince. Something like this we have—the prophet Isaiah, when he alludes to such as were

* Rom. ix. 3.

written among the living in Jerusalem; that is, enrolled among the citizens of that city of God to which the Christian Church was afterwards compared. — See CALMET.

BOOK OF JUDGMENT.

ESTHER vi. 1—3.

"On that night could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains,...who sought to lay hand on the king Ahasuerus. And the king said, What honour and dignity hath been done to Mordecai for this?"

REV. xx. 12.

"And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the Book of Life: and the dead were judged out of those things which were written in the books, according to their works."

"The Persians made it a constant practice to write down every day what had happened, the services done for the king, and the rewards given to those who had performed them, as we see in the history of Ahasuerus and Mordecai. When, therefore, the king sits in judgment, the books are opened, and he obliges all his servants to reckon with him."—CALMET.

MANNER OF READING.

ACTS viii. 27—30.

"...A man of Ethiopia, an eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot

read Esaias the prophet. ... And Philip ran thither to him, and heard him read...."

" Their way of reading aloud brings to my mind some remarks which I have often made on the customs of the Levant. Generally speaking, people in these countries seem not to understand a book till they have made it vocal. They usually go on reading aloud, with a kind of singing voice, moving their heads and bodies in time, and making a monotonous cadence at regular intervals; thus giving emphasis, although not such as would please an English ear. Very often they seem to read without perceiving the sense, and to be pleased with themselves, merely because they can go through the mechanical act of reading in any way. They run over a full period as if they had no perception of it, and stop in the middle of a sentence, whenever they happen to want to take breath. On one occasion, when I was showing some persons from an English book how we read, inartificially and naturally, they laughed, and said, 'You are not reading, you are talking.' I might retort upon an Oriental reader, 'You are not reading, you are chaunting.' I can very well understand how it was that Philip would hear at what passage in Isaiah the Ethiopian eunuch was reading, before he was invited to come up and sit with him in the chariot. The eunuch, though probably reading to himself, and not particularly designing to be heard by his attendants, would read loud enough to be understood by a person at some distance." —JOWETT'S *Researches*, pp. 120, 121.

ILLUSTRATION OF JUDGES XII. 6.

JUDGES xii. 6.

" Then said they unto him, Say now Shibboleth: and he said, Sibboleth: for he could not frame to pronounce it right."

"The Greeks have not the sound *sh* in their language: hence they are liable to be detected, like the Ephraimites. I was struck with this circumstance in learning Turkish from a Greek tutor. *Pasha*, he pronounced *Pasa; Shimdi*, he called *Simdi; Dervish, Dervis*, &c.; *Shibboleth* he would, of course, pronounce *Sibboleth*."—HARTLEY'S *Researches*, pp. 210, 211.

BEDOUIN IGNORANCE.

GENESIS xvi. 12.

"He will be a wild man."

"Talking to Ibraim about the Bedouins, we asked if the Arab Sheikh could read. 'No, no,' said Ibraim, Bedouin-man neither read nor write; Bedouin-man just like donkey.' There was something in this rude testimony that irresistibly reminded us of the word of God concerning Ishmael. 'He will be a wild man,' or more literally, 'He will be a wild-ass man.'"—*Narrative*, p. 77.

SIGNET, OR SEAL-RINGS.

GENESIS xli. 41, 42.

"And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt. And Pharaoh took off his ring from his hand, and put it upon Joseph's hand."

EXOD. xxviii. 11.

"...The work of an engraver in stone, like the engravings of a signet."

ESTHER iii. 10. 12.

"And the king took his ring from his hand,...(and the letters were) sealed with the king's ring."

CANT. viii. 6.

"Set me as a seal upon thine heart, as a seal upon *thine arm*."

JER. xxii. 24.

"As I live, saith the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet upon my right hand, yet would I pluck thee thence."

DANIEL vi. 17.

"And a stone was brought, and laid upon the mouth of the den; and the king sealed it with his own signet, and with the signet of his lords; that the purpose might not be changed concerning Daniel."

MATT. xxvii. 66.

"So they went, and made the sepulchre sure, sealing the stone, and setting a watch."

JOHN iii. 33.

"He that hath received his testimony hath set to his seal that God is true."

EPHES. i. 13.

"...Ye were sealed with that holy Spirit of promise."

2 TIM. ii. 19.

"...The foundation of God standeth sure, having this seal, The Lord knoweth them that are his."

REV. vii. 2, 3.

"And I saw another angel...having the seal of the living God: and he cried,...Hurt not the earth...till we have sealed the servants of our God in their foreheads."

"On the little finger of the right hand is worn a seal-ring, which is generally of silver, with a cornelian, or other stone, upon which is engraved the wearer's name: the name is accompanied by the words, "his servant," (signifying, the servant, or worshipper of God,) and often by other words expressive of the person's trust in God, &c. The seal-ring is used for signing letters and other writings, and its impression is considered more valid than the sign manual. (Therefore, giving the ring to another person is the utmost mark of confidence.)

A little ink is dabbed upon it with one of the fingers, and it is pressed upon the paper; the person who uses it having first touched his tongue with another finger, and moistened the place in the paper which is to be stamped. Almost every person who can afford it has a seal-ring,

even though he be a servant. The regular scribes, literary men, and many others, wear a silver, brass, or copper case, with receptacles for ink and pens stuck in the girdle. Some have, in the place of this, a case-knife."—LANE'S *Modern Egyptians*, vol. i., pp. 35, 36.

"The authenticity of a merchant's letters, as of his bills, depends entirely upon the *seal*. It is not usual to sign either; and they are not often written in the hand of the person who sends them; so that it is the seal which is of importance. Engraven upon it is the name and title, if he has one, of the person it belongs to, and the date when it was cut. The occupation of seal-cutter is one of much trust and some danger; he keeps a register of every seal he makes, and if one is stolen or lost, by the party to whom he sold it, *his life would* answer for the crime of making another

exactly the same. The person to whom it belongs, if in business, is obliged to take the two most respectable witnesses of the occurrence, and to write to his correspondents, declaring all accounts and business with his former seal null from the day upon which it was lost." —See PERKIN'S *Residence in Persia*, &c., pp. 421, 422.

The use of such instruments for signature is recorded in the books of Moses, seventeen hundred years before the Christian era, and the practice has continued in Eastern countries, with little variation, to the present day. The signets of the Turks are of this description. The Romans, Greeks, and Egyptians had the same custom. In the thirty-eighth chapter of Genesis we read that Tamar demanded the signet of Judah; and above three thousand years have passed since the great lawgiver of the Jews* was directed to engrave the names of the children of Israel upon onyx-stones, "like the engravings of a signet," to be set in ouches of gold, for the shoulders of the ephod. That the signet was of stone set in metal, in the time of Moses, is also evident from this passage of sacred history: "With the engravings of a signet shalt thou engrave the two stones; thou shalt make them to be set in ouches of gold." Signets without stones, and entirely of metal, did not come into use until the time of Claudius Cæsar.†

At a caravanserai at Sidon "two Druse women were sitting....On the finger they wore a massy ring, having a seal on it."—*Narrative of a Mission to the Jews*, p. 256.

SEALING A BEDOUIN CONTRACT.

When Dr. Robinson was about to journey through the Desert, he made a contract for camels and attendants

* Exodus xxviii. 9, 10, 11.

† According to Philo, besides the common use of a ring, it was worn by the kings of Egypt as a sign of betrothing the state over which they ruled. There may be some reference to this in the instance of Pharaoh, *above* mentioned, as in this.

with an Arab named Beshârah, a man of weight in his tribe.

"After a long talk and some clamour, the bargain was completed for three dromedaries and five camels," &c. &c. &c.

The contract was immediately written down by an ordinary scribe upon his knee, and signed and sealed in a very primitive manner. Most of the Arabs of the towns have each his signet-ring, either worn on the finger or suspended from the neck, the impression of which serves as his signature; but the poor Bedawy of the desert commonly has little to do with such matters, and has therefore no seal. Instead of it, Beshârah presented one of his fingers to the Dragoman, who besmeared the tip of it with ink, and then gravely impressed it upon the paper; which to him was then doubtless just as binding as if sealed with gold or jewels. He proved a very faithful and obliging conductor, and fulfilled his contract honorably.—ROBINSON'S *Researches*, vol. i. pp. 52, 53.

SEALING WITH CLAY.

JOB xxxviii. 14.

"It is turned as clay to the seal."

"The birds pillage the granary of Joseph, where some of the corn of Egypt is deposited, extremely, for it is quite uncovered at the top, there being little or no rain in that country. The doors, however, are kept carefully sealed, but not with wax. The inspectors put their seal upon a handful of *clay*, with which they cover the lock of the door."—HARMER'S *Observations*, vol. iv., pp. 376, 377.

But official letters, and especially those connected with the affairs of the temples in Egypt, were of papyrus, and the seal is always formed of mud or clay, much resembling our common bread-seals. They may be seen in

the British Museum; and, as papyrus was used even before the Trojan war, it is probable that Job rather refers to this custom.

SACRIFICES SEALED IN EGYPT.

JOHN vi. 27.

"...Him hath God the Father *sealed*."

It was usual among the nations about Judea to set a seal upon the victim deemed proper to sacrifice. The Egyptians offer white bulls in sacrifice to one of their gods. If on one of these animals they find even a black hair, they deem him unclean; but if he be found without blemish, the priest signifies it by binding a label to his horns, then, applying wax, *seals it* with his ring, and the beast is led away: to sacrifice one *not thus sealed* would be punished with death. The bull, thus sealed, is brought to the altar, and afterwards its head is cut off, and sometimes thrown into the river, with the curse, "That if there be any evil hanging over *the land* of Egypt, it may be poured on *that head*."

So God, infinite in holiness and justice, found Jesus Christ to be a lamb without blemish and without spot, and therefore sealed him, and laid upon him the iniquity of *us all*. If the blood of *bulls*, and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God!—See HARMER'S *Observations*, vol. i., pp. 68, 69.

INKHORNS.

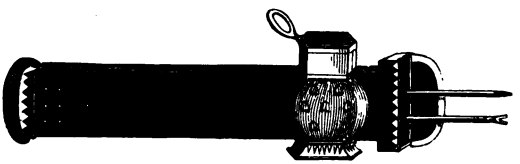
EZEKIEL ix. 2, 4.

"...One man among them was clothed with linen, with a writer's inkhorn by his side: . . . . and the Lord said

unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof."

"The regular scribes, literary men, and many others, wear a silver, brass, or copper case, with receptacles for ink and pens stuck in the girdle. Some have, in the place of this, a case-knife."—LANE'S *Modern Egyptians*, vol. i., pp. 35, 36.

"The inkhorn has a long shaft, which holds the reeds, and is stuck into the girdle, while the place for the ink forms a head at the one end."



"He wore a writer's inkhorn by his side, which intimates that the person is far superior to the generality—that he can at least read and write."—*Narrative of a Mission to the Jews*, p. 92.

"Before we left Ramla this morning, we had a visit from the governor of the town and his secretary.... The secretary had the usual mark of his office, his inkhorn by his side, as says Ezekiel.—The same form of inkhorn is worn to this day, as was used in the days of the prophet."—*Journal of a Tour in the Holy Land*, p. 11.

RELIGIOUS MARKS.

DEUTERONOMY xxxii. 5.

"*Their* spot is not the spot of his children."

ISAIAH xliv. 5.

"One shall say, I am the Lord's; and another shall call himself by the name of Jacob; and another shall subscribe with his hand unto the Lord, (more literally, *write upon his hand,* to the Lord,) and surname himself by the name of Israel."

xlix. 16.

"Behold, I have graven thee upon the palms of my hands; thy walls are continually before me."

REV. iii. 12.

"...I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem,...and I will write upon him my new name."

xvii. 5.

"And upon her forehead was a name written, *Mystery, Babylon the Great.*"

xxii. 4.

"And they shall see his face; and his name shall be in their foreheads."

"One of the most striking peculiarities in Madras is the universality with which the men and women, old and young, bear upon their foreheads, arms, &c., the marks peculiar to their religion. Some have a *red or blue spot* on their forehead; others, blue, red, white, or yellow perpendicular lines; others horizontal lines. Some, in addition to these, have ashes or clay rubbed in lines on their arms. I could not help recurring continually to that text in Deuteronomy, 'Their spot is not the spot of his children.' The allusion is, doubtless, to a similar custom."—REV. H. MALCOLM'S *Travels.*

A Christian Copt "on one of his arms, shewed us the figure of Christ on the cross and the Virgin Mary, punctured apparently either with *neuna* or gunpowder. This is a *remnant* of an ancient custom, (common even

among heathens,) by which men would shew their anxiety to keep a beloved object ever in mind. There is no doubt a reference to this custom in the beautiful words 'Behold I have graven thee on the palms of my hands; thy walls are continually before me;' and also when it is said, 'Another shall subscribe with his hand unto the Lord,'—or more literally, 'Another shall write upon his hand *To the Lord*'—words intended to express the complete surrender which a believer makes of soul and body to the Lord that bought him."—*Narrative of a Mission of Enquiry to the Jews*," p. 92.

MUSICAL INSTRUMENTS, SINGING, ETC.

GEN. iv. 21.

"Jubal was the father of all such as handle the harp and organ."

xxxi. 27.

"Wherefore didst thou flee away secretly, and steal away from me; and didst not tell me, that I might have sent thee away with mirth, and with songs, with tabret, and with harp?"

EXOD. xv. 20, 21.

"And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."

"And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously."

NUMBERS x. 1, 2.

"And the Lord spake unto Moses, saying, Make thee two trumpets of silver; that thou mayest use them for the calling of the assembly, and for the journeying of the camps."

JOSH. vi. 8.

"*Seven* trumpets of rams' horns."

1 SAM. x. 5.

"...Thou shalt meet a company of prophets coming down from the high place with a psaltery, and a tabret, and a pipe, and a harp, before them."

1 SAM. xviii. 7.

"And the women answered one another as they played, and said, Saul hath slain his thousands, and David his ten thousands." (Psalm lxviii. 25. JER. xxxi. 4.)

JOB xvii. 6.

"He hath made me also a byword of the people; and aforetime I was as a tabret."

PSALM cl. 3—5.

"Praise him with the sound of the trumpet: praise him with the psaltery and harp. Praise him with the timbrel and dance: praise him with stringed instruments and organs. Praise him upon the loud cymbals: praise him upon the high-sounding cymbals." (1 Col. iii. 16.)

ISAIAH xxx. 29.

"Ye shall have a song, as in the night when a holy solemnity is kept."

DAN. iii. 15.

"...The cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music...."

MATT. xi. 17.

"...We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented."

1 COR. xiii. 1.

"Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

REV. xiv. 2, 3.

"I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne."

REV. xviii. 22.

"And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee."

There are various kinds of musical instruments mentioned in the Scriptures. *The Tabret, or Tabor*, was a round hoop of wood or brass, covered with a piece of skin tightly drawn, and hung round with little bells. The *Cymbal* was merely two large broad plates of brass, struck against each other to make a ringing sound. The *Sistrum*, in our version of 2 Sam. vi. 5, misrendered *cornets*, was a rod of iron bent into an oblong shape, and furnished with moveable rings; it was shaken, or struck with another rod of iron. The *Organ* was a kind of flute, composed of from one to seven pipes, made of reeds, joined together.* The *Dulcimer* was a wind instrument made of reeds. The *Horn* or *Crooked Trumpet* was made of the horns of oxen and rams. The *Straight Trumpet* was in constant use. These instruments, viz. the organ, dulcimer, horn, and trumpet were wind instruments, as also the flute and hautboy, rendered *pipes* by our translators.

Of stringed instruments there were the *harp* and *psaltery*; the former being the most ancient of all instruments: it had ten strings. The psaltery resembled a bottle or flagon; it had twelve strings, and was played by the fingers. See HORNE *on the Scriptures*, vol. iii. pp. 478—9.

Among eastern nations, the night was the usual time of their more solemn entertainments. Speaking of the Moors, and their accuracy in musical performances, notwithstanding their multiplicity of instruments, and that they learn all by ear, Dr. Shaw writes, "I have often observed twenty or thirty persons playing together,

* It appears to have been like the Pan pipes used by boys in England.

passing quickly from one measure to another, during a whole night, without making the least blunder or hesitation."—SHAW'S *Barbary*, vol. i. p. 369.

"We left the rich banks of the Nile, and entered again upon the pathless desert. Soon we came upon the sea-shore, and rode along the margin. We could not observe so much as one foot-print of man or beast upon the smooth sand; the waves washing the asses' feet, while the moon rose to light us on our way. At one point our drivers, being weary, proposed encamping for the night, but Ibraim advised us to advance a little further. Upon this the young Arabs proceeded without a murmur; and, in order to cheer the way, commenced a native dance and song. One of them, advancing a little before the rest, began the song, dancing forward as he repeated the words; when the rest, following him in regular order, joined in the chorus, keeping time by a simultaneous clapping of hands. They sang several Arabian songs in this way, responding to one another, and dancing along the firm sand of the sea-shore, in the clear beautiful moonlight. The response, the dance, and the clapping of the hands, brought many parts of the Word of God to our minds. We remembered the song of Miriam at the Red Sea, when the women went out after her with timbrels and with dances,—'and Miriam *answered them*;' that is, Miriam sang responsively to them: and also the song of the women of Israel after David's victory over the giant, 'they *answered* one another as they played, and said, Saul hath slain his thousands, and David his ten thousands.' The words of the Psalmist were likewise brought to mind, 'O clap your hands, all ye people, shout unto God with the voice of triumph:' and again, 'Let the floods clap their hands; let the hills be joyful together,' —*i. e.* in full choir. The responsive form of Psalm cxxxvi., and others of a like kind, were fully illustrated by this interesting scene."—*Narrative of a Mission of Enquiry to the Jews*, p. 61.

"At night, we heard Antonio and the other servants of our company, singing a song of vengeance on the robbers. It was in the style of those songs we had usually heard from Arabs—a single voice leading, and then a chorus responding, with clapping of hands. It was to this effect:—

Single voice. 'The curse of Allah rest'
Chorus. 'Upon the Bedouins!'
Clapping hands.
Single voice. 'The sword of Allah come'
Chorus. 'Upon the Bedouins!'
Clapping hands.

"In style, this resembled Psalm cxxxvi.; though in sentiment it was the reverse of its strain of thankful love."—*Narrative of a Mission of Enquiry to the Jews*, pp. 313, 314.

"In their longer journeys the Eastern people take leave of their relations and friends with music. Laban, therefore, complains, Why didst thou prevent me from taking leave of my daughters, going such a journey, with all due solemnity, according to the custom of my country? These Eastern songs are frequently extemporaneous. Some travellers, in 1751, were attended by a guard of Arab horsemen; and, when the business of the day was over, these latter sat down in a circle, and, while drinking coffee, one of the company amused the others with an extempore song or story. Such were the songs of the Israelitish women, when they answered each other on the tabret; and in consequence of this Eastern custom, St. Paul exhorts *Christians* that *their* songs should be *spiritual*, that with their voice they should praise the *Lord*, and admonish and comfort each other."—See HARMER'S *Observations*, vol. ii., pp. 194—196.

St. Paul speaks of psalms, hymns, and songs, alluding to the three kinds of psalms in use among the Hebrews. (Col. iii. 16.)

EGYPTIAN SCULPTURE AND PAINTING.

EZEKIEL viii. 8—12.

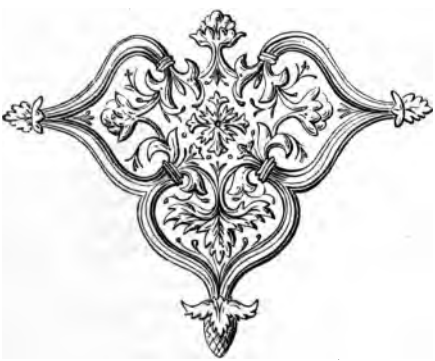
"Then said he unto me, Son of Man, dig now in the wall: and when I had digged in the wall, behold a door. And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in and saw; and behold every form of creeping things, and abominable beasts, and all the idols of the house of Israel, pourtrayed upon the wall round about...Then said he unto me, Son of Man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?"

The Israelites probably had copied from the Egyptians the works mentioned in these verses. In almost all the Egyptian tombs, the walls are covered with painting, —they are literally *chambers of imagery*. One of them is thus described:

"This room gives the best ideas that have yet been discovered of the original process of Egyptian sculpture. The wall was previously made as smooth as possible, and when there were flaws in the rocks, the vacuum was filled up with cement, which, when hard, was cut along with the rest of the rock. Where a figure was required to be formed, after the wall was prepared, the sculptor appears to have made his first sketches of what was intended to be cut out. When the sketches were finished by the first artist, another more skilful corrected the errors, if any; and his lines were made in black, to be distinguished from those which were imperfect. When the figures were thus prepared, the sculptor proceeded to cut out the stone all round the figure, which remained (raised from the wall*) some to

* In basso-relievo.

the height of half an inch, and some much less, according to the size of the figure...The garments, and various parts of the limbs, were marked by a narrow line, not deeper than the thickness of a half-crown, but so exact, that it produced the intended effect. When the figures were completed and made smooth by the sculptor, they received a coat of whitewash all over. This white is so beautiful and clear, that our best and whitest paper appeared yellowish when compared with it. The painter came next, and finished the figure."—BELZONI's *Travels*, pp. 238, 239.



CHAPTER XIV.

DRESS.

COMMON HEBREW DRESS — PHYLACTERIES—EASTERN DRESSES GENERALLY—COSTUME OF GRECIAN LADIES—BEDOUIN COSTUME—DRESS OF THE ARABIANS—TURKISH COSTUME—LARGE SLEEVES — THE GIRDLE — HAIRY GARMENTS — SHEEP-SKIN JACKETS—LEATHERN APRONS—LAP OR BOSOM—SANDALS—PAINTING — PERFUMES — HORNS — THE TANTOUR — FEMALE HEAD-DRESS—ORNAMENTS, ETC.—VAILS—HAIR, BEARD, ETC. —HANNAH'S VOW.

COMMON HEBREW DRESS—PHYLACTERIES.

GENESIS xxxix. 12.

"...And he left his garment in her hand, and fled."

EXODUS xxii. 26, 27.

"If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down: for that is his covering only, it is his raiment for his skin: wherein shall he sleep?"

NUMBERS xv. 37—39.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments throughout their generations, and that they put upon the fringe of the borders a ribband of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, to do them."

PSALM cxxxiii. 2.

"It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments."

JEREMIAH ii. 34.

"Also in thy skirts (Heb. *wings*) is found the blood of the souls of the poor innocents."

MATT. ix. 20.

"And, behold, a woman ... came behind him, and touched the hem of his garment."

xxi. 8.

"...A very great multitude spread their garments in the way."

xxiii. 5.

"...They make broad their phylacteries, and enlarge the borders of their garments."

MARK vi. 9.

"...Not put on two coats."

LUKE vi. 29.

"...Him that taketh away thy cloke forbid not to take thy coat also."

JOHN xiii. 4.

"He riseth from supper, and laid aside his garments."

JOHN xix. 23.

"...The coat was without seam, woven from the top throughout."

ACTS xii. 8.

"...Cast thy garment about thee, and follow me."

REV. i. 12, 13.

"I saw...one like unto the Son of man, clothed with a garment down to the foot."

The Hebrews wore a coat, and a cloak. The coat was their under garment, next their skin, and the cloak over this. These two garments together made what Scripture calls a change of raiment; such as those which Naaman brought as presents to Elisha. (2 Kings v. 23.)

The coat was commonly of linen, and the cloak of stuff or woollen.

Some coats were without seams, woven in a loom, and had no openings either at the breast or on the sides, but only at the top to let the head through. Such, probably, were the coats of the priests, and that of our Lord Jesus Christ. They still make them after the same manner in the East. To see garments entire, without seam, with sleeves and quarters of the same piece, woven together in the loom, is no rarity....In the Maldine Islands there are workmen and weavers so ingenious, that they make entire shirts and waistcoats of the fibres of the cocoa-tree, after the manner before described. The girdle is worn round this inner coat.—See CALMET.

One of the garments most commonly worn by all classes in the East, is a large loose woollen mantle, woven by the women, and very like the *plaids* worn in Scotland. It is, in fact, a sort of blanket, and forms the principal article of clothing among the poorer classes.

Mr. Arundell thus mentions it:—The white felt or coarse cloth cloak of the camel-driver, "is his fair-weather and foul-weather companion, his protection against the heat and cold by day, and by night his bed.

and counterpane. How cruelly would he feel its loss! So humane was the law of the Jewish Legislator, 'If thou at all take thy neighbour's raiment to pledge, thou shalt deliver it unto him by that the sun goeth down.

For that is his covering only; it is his raiment for his skin;—wherein shall he sleep?'"—ARUNDELL'S *Asia Minor*, vol. ii. pp. 123, 124.

The usual size of this garment "is six yards long, and five or six feet broad."

In such a garment probably the Israelites folded up their kneading troughs, "as the Moors and Arabs do to this day things of the like burthen and encumbrance."

"The Arabs join together, with thread or with a wooden bodkin, the two upper corners of this garment; and after having placed them first over one of their shoulders, they then fold the rest of it about their bodies." These corners formed the *skirts*, or *wings* of *the garment*.

There was also another kind of cloak used in travelling, or when extra warmth was required. This cloak also was wove in one piece, and made straight about the neck, with a cape or hood, and wide below like a cloak. Some of these are fringed round the bottom.

"To distinguish the Israelites from other people, the Lord commanded them to wear tufts, or fringes, at the four corners of their upper garments, of a blue colour, and a border of galoon on the edges. From Matt. ix. 20, we see that our Saviour wore these fringes at the bottom of his cloak—these being meant by the *hem* of his garment."—SHAW—HARMER.—CALMET.

When very actively engaged, the Eastern people throw aside their outer garments, and remain in the close kind of coat which has been described. This is what in Scripture is intended when some persons are spoken of as being *naked;* that is, divested of their outer robes. Thus our blessed Lord *laid aside his garments,* when he washed his disciples' feet: and the large mantles or plaids which have been mentioned, were the kind of garments which the multitude strewed before our Saviour on his entrance into Jerusalem.

PHYLACTERIES.

"We went to the shop of a Jew, and bought phylacteries, the *broadest* which he had. These consist of little scrolls of parchment, in which are written certain passages of the law, enclosed in two black leather boxes, which are bound by leather thongs on the forehead and left hand, during the time of prayer. It was to these that our Lord alluded when reproving the Pharisees. 'All their works they do for to be seen of men; *they make broad their phylacteries.*' We also got the *Mezuzah,* a small scroll of parchment, on which a portion of the law is written, which is folded up and nailed obliquely on the door-post of every Jewish house. Both of these superstitions are derived from a misinterpretation of the

command in Deuteronomy, 'And thou shalt bind them for a sign upon thine hand, *and they shall be as frontlets between thine eyes;* and thou shalt *write them upon the posts of thine house,* and on thy gates.' The natural heart, in all ages, and in all nations, is well pleased to substitute mere external observances in the place of spiritual heart-religion. We afterwards purchased a *Tallith;* a white woollen shawl, striped with blue at the edge, and having white fringes at the four corners. The Jews wear this over their heads during prayer, while they hold the fringes in their hands, and frequently kiss them, in obedience to the commandment, 'Speak unto the children of Israel, and bid them that they make them *fringes* in *the borders of their garments.*' The Saviour also alludes to them—'They enlarge the *borders of their garments.*' This is said to be the hem of his garment which the woman touched. Upon the part which comes over the forehead, the Jews often wear a band of silver embroidery. A Jewess who had been employed to prepare the *Tallith* for us, refused to sew the embroidered band upon the robe, unless we procured for her a silk ribbon to put between them, alleging, that otherwise she would be breaking the law, which forbids them to mingle 'woollen and linen' together."—*Narrative of a Mission of Enquiry to the Jews,* pp. 456, 457.

EASTERN DRESSES, ETC.

GENESIS XXXVII. 3.

"Now Israel loved Joseph more than all his children, because he was the son of his old age: and he made him a coat of many colours."

EXODUS XXVIII. 39.

"And thou shalt embroider the coat of fine linen, and thou shalt make the mitre of fine linen, and thou shalt *make the girdle* of needlework."

EXODUS xxxviii. 23.

"...Aholiab,.. an embroiderer in blue, and in purple, and in scarlet, and in fine linen."

JUDGES v. 30.

"...To Sisera a prey of divers colours, a prey of divers colours of needlework, of divers colours of needlework on both sides, meet for the necks of them that take the spoil."

viii. 26.

"...Purple raiment that was on the kings of Midian."

1 SAM. ii. 18.

"But Samuel ministered before the Lord, being a child, girded with a linen ephod."

2 SAM. i. 24.

"Ye daughters of Israel, weep over Saul, who clothed you in scarlet."

xiii. 18.

"And she had a garment of divers colours upon her: for with such robes were the king's daughters that were virgins apparelled."

2 CHRON. v. 12.

"The Levites...arrayed in white linen."

NEH. ix. 1.

"...The children of Israel were assembled with fasting, and with sackclothes." (2 Kings vi. 30. Amos viii. 10.)

ESTHER viii. 15.

"And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple." (Genesis xli. 42.)

PSALM xlv. 13, 14.

"The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework."

PROV. xxxi. 19—21, 22.

"She layeth her hands to the spindle, and her hands hold the distaff...."

"All her household are clothed with scarlet. She maketh herself coverings of tapestry; her clothing is silk and purple."

ECCLES. ix. 8.

"Let thy garments be always white."

ISAIAH iii. 22—24.

"The changeable suits of apparel, and the mantles, and the wimples,...the glasses, and the fine linen.... And it shall come to pass, that instead of...a stomacher, a girding of sackcloth." (Lam. iv. 5.)

EZEK. xvi. 10. 13.

"I clothed thee also with broidered work, and shod thee with badger's skin, and I girded thee about with fine linen, and I covered thee with silk....Thy raiment was of fine linen, and silk, and broidered work."

xxiv. 23.

"Your tires shall be upon your heads."

DAN. v. 29.

"Then commanded Belshazzar, and they clothed Daniel with scarlet, and put a chain of gold about his neck."

MARK ix. 2, 3.

"...And (Jesus) was transfigured before them; and his raiment became shining, exceeding white as snow; so as no fuller on earth can white them."

xv. 17, 18.

"And they clothed him with purple,...and began to salute him, Hail, King of the Jews!"

xvi. 5.

"And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white *garment.*"

LUKE xvi. 19.

"There was a certain rich man, which was clothed in purple and fine linen."

REV. vii. 9. 14.

"And, lo, a great multitude, which no man could number ... stood before the throne, and before the Lamb, clothed with white robes....(They) have washed their robes, and made them white in the blood of the Lamb. (Rev. iii. 4. xix. 8.)

xviii. 16.

"...Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet."

Mr. Buckingham mentions seeing "a coat of many colours, a garment apparently as much esteemed throughout these parts in the present day, as it was in the days of the patriarch Joseph, or in the time of Sisera."*

White and purple seem to have been colours much esteemed by the Hebrews. The priests wore white garments. Purple and scarlet were worn by the rich and great. Sackcloth and haircloth, and the sending of garments, were tokens of mourning. The word rendered *glasses* in Isaiah iii. 23, probably signifies *transparent garments*—a very thin silken or gauze robe, such as we find worn at present in the East.

"The Turks and Moors wear shirts of linen, or cotton, or gauze, underneath the tunic...the sleeves of these shirts are wide and open ;...those of the women are oftentimes of the richest gauze, adorned with different coloured ribbons, interchangeably sewed to each other....

"The virgins are distinguished from the matrons, in having their drawers made of needlework, striped silk, or linen, just as Tamar's garment is described."—SHAW'S *Travels*, vol. i. pp. 410, 411.

Niebuhr describes the dress of a young girl whom

* Travels among the Arab Tribes, p. 31.

he saw going to draw water at Bulgosa in Arabia, as consisting of a shirt of linen, chequered blue and white. The top and the middle of the shirt, as well as the lower part of her drawers, were embroidered with needlework of different colours.—See NIEBUHR'S *Arabia*, vol. i. pp. 292, 293.

Writing of the Nestorian females, Dr. Grant observes, "Till evening, they were constantly occupied in their various employments within or out of the house, and in many respects remarkably exemplified Solomon's description of a virtuous woman, even in their method of spinning; literally holding their distaff in their hands, while they give their long wooden spindle a twirl with the other hand, and then lay hold of it to wind up their thread—for they use no wheel. They clothe their household in scarlet or striped cloth, made of wool and resembling Scotch tartan, of a beautiful and substantial texture." (Prov. xxxi.)—GRANT'S *Nestorians*, p. 53.

COSTUME OF GRECIAN LADIES.

"The Greek will sometimes admit a traveller into the apartment of his women. There the girl, treading on a soft carpet, has her white and delicate feet naked; the nails tinged with red. Her trowsers, which in winter are of red cloth, and in summer of fine calico or thin gauze, descend from the hip to the ankle, hanging loosely about her limbs; the lower portion embroidered with flowers, and appearing beneath the shift, which has the sleeves wide and open, and the seams and edges curiously adorned with needlework. Her vest is of silk, exactly fitted to the form of the bosom, and the shape of the body....The sleeves...are lined with red or yellow satin. A rich zone (girdle) encompasses her waist, and is fastened before by clasps of silver gilded, or of gold set with precious stones. Over the vest is a robe, in summer lined with ermine, and in cold weather *with fur*. The head-dress is a skull-cap, red or green,

with pearls;...she has bracelets of gold on her wrists; and is rosy-fingered, the tips being stained. Her necklace is a string of (gold coins). Down her back fall a profusion of tresses, spreading over her shoulders....She is painted blue round the eyes, and the insides of the sockets, with the edges on which the lashes grow, are tinged with black."—CHANDLER'S *Travels in Asia Minor and Greece*, vol. ii. pp. 139, 140.

"Whatever other fashions may have changed in the East—and yet we may truly believe that very few have varied—there is one still stationary, the sight of which carries us back to the remotest Scripture antiquity: I mean the fashion of splendid dresses. I had a full specimen of it this evening, in the lady of the house. She produced from her wardrobe at least ten heavy outer garments, coats of many colours, embroidered and spangled with gold and silver and flowers. I was weary with her showing them, at which she seemed surprised. There are some of them as old as the date of her marriage—some still older. They are only worn on great festivals, as Christmas, Easter, &c., when she sits in state to receive her friends, and hands coffee and a pipe to them. It is curious, however, to see how her splendid dresses are contrasted with her humble daily occupations: for, in the ordinary duties of the house, she is to be found sweeping out the kitchen, boiling the pot, &c.; and she eats her meals when her husband and his friends have finished, sitting on the ground with her children and servants, at the parlour-door; and such, generally, is the condition of females in Eastern countries. She wears an infinity of braids, which hang down all the length of her back, and terminate in gold sequins; which, together with those she wears on her head, may be worth from five to ten pounds sterling. The advice of St. Peter is quite forgotten in this land. The ornament of a meek and quiet spirit appears to be very little known: but the adorning of plaiting the hair, and of wearing of gold, and of putting on of apparel, is most studiously retained."—JOWETT'S *Researches*, pp. 97, 98.

BEDOUIN COSTUME.

"The Bedouins of Africa...wear a very short shirt, bound by a leathern girdle, and a very large mantle, one corner of which being made fast to the girdle permits the rest to fall in majestic folds from the shoulders round the person, or from the head like a sheet."—LABORDE, p. 64.

"All the Bedouins wear on the head a turban, or square kerchief of cotton, or cotton and silk mixed; the turban they fold about the head, so that one corner falls backwards, and two other corners hang over the fore part of the shoulders; with these two corners they cover their faces, to protect them from the sun's rays, or hot wind, or rain, or to conceal their features if they wish to be unknown."—BURCKHARDT'S *Notes, &c.*, vol. i. p. 48.

"We were all dressed like Bedouins. A woollen *cloak, striped* with brown; a red tanned sheepskin; a

linen shirt, fastened round the waist by a leathern or woollen (girdle); and the striped yellow and red handkerchief, fastened round the head by a cord of camel-hair dyed black, formed the whole of our apparel."—LABORDE, p. 44.

DRESS OF THE ARABIANS.

"Nothing can be more inconvenient or expensive than the head-dress worn by Arabians of fashion. They wear fifteen caps, one over another, some of which are indeed of linen, but the rest of thick cloth or cotton. That which covers all the rest is usually richly embroidered with gold, and has always some sentence of the Koran embroidered upon it. Over all these caps they wrap a large piece of muslin, ornamented at the ends, which flow loose upon the shoulders, with silk or golden fringes. As it must be very disagreeable, in a hot country, to have the head always loaded in this manner, the Arabians, when in their own houses, or with intimate friends, lay aside this useless weight, all to one or two of the caps. But before persons whom they are obliged

to treat with ceremony or respect, they dare not appear without their turbans. Those who desire to pass for men of learning, discover their pretensions by the bulk of their turbans. Arabians of rank wear one piece of dress which is not in use among the other inhabitants of the East. This is a piece of fine linen upon the shoulder, which seems to have been originally intended to shelter the wearer from the sun and rain, but is now merely ornamental.

"The common class of Arabs wear only two caps. Some have drawers and a shirt; but the greater number have only a piece of linen about their loins, a large girdle with a kind of crooked cutlass, hanging in it, and a piece of cloth upon the shoulders. In the highlands, where the climate is colder, the people wear sheepskins. The scanty clothes which they wear through the day, are also their covering by night; the cloth swaddled about the waist serves for a mattress; and the linen garment worn about the loins is a sheet to cover the Arab while he sleeps. The highlanders, to secure themselves from being infested by insects, sleep in sacks.—NIEBUHR'S *Travels*, vol. ii. pp. 233—235.

TURKISH COSTUME.

"The Turks, who set the fashion to a great part of the East, wear a shirt with very wide sleeves, and under it linen drawers joining stockings of the same stuff, over which they put upon their feet a very thin sort of slippers. Above these stockings, drawers, and shirt, they put on large red breeches, to which are sewed other slippers, as thin as the first. Above the breeches, they wear a vest, which falls under the knees; and over the whole a robe, reaching down to the feet. That it may not incommode them in walking, they take up a part of the robe by means of a broad girdle, in which is fixed the poniard which the Turks constantly wear. Over *the robe* they put on a great coat with very short

sleeves, which for winter is lined with furs. They often cover all these pieces of dress with another pellice of thick cloth. The dress of the Christians in the East is nearly the same as that of the Turks, only they are prohibited the use of bright-coloured stuffs. They may not wear boots of yellow leather. European Christians are allowed to wear clothes of any colour, except green, which is reserved for the peculiar use of Mussulmen."—NIEBUHR'S *Travels*, vol. i. pp. 112—114.

LARGE SLEEVES.

ISAIAH lii. 10.

"The Lord hath made bare his holy arm in the eyes of all the nations."

This figure "is most lively; for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that in an instant the left hand passing up the right arm makes it bare; and this is done when a person — a soldier, for example, about to strike with the sword — intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous yet righteous judgment, so effectually, that all the ends of the world shall see the salvation of God."—JOWETT'S *Christian Researches*, p. 282.

"One striking peculiarity in the dress of the Koords is the broadness of the sleeves of their shirts. The Pasha's are at least a yard and a half in breadth at the wristband. They have an appearance of coolness and comfort in summer. We inquired whether they did not encumber him in *war;* in reply to which, without saying a word, he rolled up both sleeves to the elbow in a twinkling, winding the long tapered skirt in which they terminate tightly around the folds, and then brandished his arms, with fists doubled, giving us a very vivid impression of the expertness and power of the wild Koord, in connexion with the graceful ease of the polished chief."—PERKIN'S *Residence in Persia*, p. 382.

THE GIRDLE.

LEVITICUS viii. 7. 13.

"And (Moses) put upon (Aaron) the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound it unto him therewith."...(See Exod. xxviii. 8. 39, 40. 1 Sam. ii. 18.)

2 SAM. xxii. 40.

"Thou hast girded me with strength to battle." (1 Sam. ii. 4.)

2 KINGS i. 8.

"(Elijah) was an hairy man, and girt with a girdle of leather about his loins." (Matt. iii. 4.)

JOB xii. 18.

"He looseth the bond of kings, and girdeth their loins with a girdle."

PSALM lxv. 6.

"Which by his strength setteth fast the mountains: being girded with power."

cix. 19.

"Let it be unto him...for a girdle wherewith he is girded continually.

ISAIAH iii. 24.

"And instead of a girdle a rent."

LUKE xii. 35, 36, 37.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord; . . that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them." (xvii. 8.)

JOHN xiii. 4, 5.

"Jesus riseth from supper, and laid aside his garments; and took a towel, and girded himself. After that he poureth water into a bason, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." (xxi. 18.)

EPHES. vi. 14.

"Stand therefore, having your loins girt about with truth."

1 PETER i. 13.

"Gird up the loins of your mind."

REV. i. 13.

"...One like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle."

One of the most important parts of Eastern costume is the *girdle.* This is usually a large shawl, or long piece of cloth, folded round the waist or loins. The support it gives is very great; and it is also most useful in keeping in order the long loose robes worn in hot countries. Our blessed Lord frequently alludes to these uses of the girdle, and draws from them a spiritual lesson. He bids his people to be as men that wait for their lord; having *their loins girded;* that is, as servants who, expecting to have to wait upon their master on his arrival, would not sit down in idleness, with loose and disordered garments, but, laying aside all superfluous apparel, would *gird* themselves for active service: so should Christ's disciples not be *slothful,* but active, diligent, and watchful. So also St. Peter, after recounting the trials of Christians, and their hopes, bids them 'gird up the loins of their mind, be sober, and hope to the end.' Be not self-indulgent and indolent; nor yet cast down and desponding; but be strong in the Lord, and in the power of his might; in his strength gird yourself to active work; and lie not down to rest till all that work is finished which He hath given you to do; till you hear his own voice bidding you 'sit down to meat,' for that he himself will come forth, and serve you.

"Men and women wear from infancy a leather girdle around the naked waist; it consists of four or five thongs, twisted together into a cord as thick as one's finger. I heard that the women tie their thongs, separated from each other, round their waist.

"Both men and women adorn the girdle with pieces of ribbon, or amulets," (and also with shells.)—BURCKHARDT'S *Notes on the Bedouins,* &c., pp. 49, 234.

"All the Arabs wore a broad leathern girdle about their loins."—*Narrative of a Mission of Enquiry to the Jews.*"

"The girdle is a long, large piece, often as large, and *even much* larger, than a sheet, but of fine texture—

usually of the shawl kind. They wrap this round them four or five times, forming a band from four inches to a foot wide, as the taste of each may be: then give such a fastening to the end as each may choose."—PAXTON'S *Letters*, p. 14.

"These girdles...are usually of worsted, very artfully woven into a variety of figures, such as the rich girdles of the virtuous virgins may be supposed to have been."*

"They are made to fold several times about the body; one end of which, being doubled back and sewn along the edges, serves them for a purse. The Turks make a further use of these girdles, by fixing therein their knives and poniards; whilst the writers and secretaries suspend in the same their inkhorns."—SHAW'S *Travels*, vol. i. pp. 409, 410.

The Turks "wear a robe reaching down to the *feet*. That it may not incommode them in walking, they take up a part of the robe by means of a *broad girdle*."—NIEBUHR.

Thus the Israelites, when about to set forward upon their wanderings in the wilderness, were commanded to have their "*loins girded*, their shoes on their *feet*, and their staff in their hand," while they ate the *Passover* in haste. A lesson this to the Christian traveller!

HAIRY GARMENTS.

2. KINGS i. 8.

"(Elijah) was an hairy man."

ZECH. xiii. 4.

"Neither shall (the *prophets*) wear a rough garment to deceive."

MATT. iii. 4.

"John had his raiment of camel's hair."

REV. vi. 12.

"...The sun became black as sackcloth of hair."

* PSAL. xxxi. 24.

The common dress of the Hebrew prophets was the *rough* garment worn by Elijah and John. Similar ones are still in use among the Bedouins.

"Coming upon the dead carcass of a camel, which two men were flaying for the sake of its flesh and skin, our guide remarked that besides these, the hair also is valuable, being used in making rough cloaks for the Bedouins. No doubt these are the same as the hairy garment worn by Elijah, and the raiment of camels' hair worn by John the Baptist." — *Narrative of a Mission of Enquiry to the Jews*, p. 76.

SHEEPSKIN JACKETS.

EXODUS XXV. 5.

"Rams' skins dyed red."

"The inhabitants (of Assalt) including men, women, and children, were clothed in sheepskin jackets, with the skin, looking like red leather, turned outside, and the wool within."

"The dress of the men resembles that of Syrian Arabs on the coast, with the exception only of their wearing over their ordinary dress a short sheepskin jacket, the woolly part on the inside, and the skin, of a reddish colour, and tanned, as well as it can be while the wool is on, outside."—BUCKINGHAM'S *Arab Tribes*, pp. 22. 49.

LEATHERN APRONS.

"Near Mekka and Tayf, men and women dress usually in leather: the men fasten a leather apron round their loins, and at night and in winter cover themselves with a cloak, but walk about in the warm season quite naked. The women have a similar apron, but larger than that of the men, reaching down to their ankles, and an upper cloak, with narrow sleeves, made also of leather;

this is well tanned, neatly worked and sewn, and adorned with many tassels, which give it a gay appearance. They rub it frequently with butter, to render it soft. Over the apron both men and women wear girdles, consisting of long slender thongs, tied in a dozen or more folds round the body."—BURCKHARDT'S *Notes on the Bedouins*, &c., vol. i. p. 231.

LAP, OR BOSOM.

2 KINGS iv. 39.

"And one went out into the field to gather herbs, and found a wild vine, and gathered thereof wild gourds his lap full."

NEH. v. 13.

"I shook my lap, and said, So God shake out every man from his house, ... that performeth not this promise, even thus be he shaken out and emptied."

PSALM cxxix. 7.

"Wherewith the mower filleth not his hand; nor he that bindeth sheaves his bosom."

ISAIAH xl. 11.

"He shall gather the lambs with his arm, and carry them in his bosom."

LUKE vi. 38.

"Good measure pressed down, and shaken together, and running over, shall men give into your bosom."

xvi. 22.

"The beggar died, and was carried by the angels into Abraham's bosom."

"The usual dress is a long robe, not much unlike a woman's gown. It is fastened about the waist with a girdle. The part of the dress above the girdle having an opening, is used for stowing away all sorts of things; handkerchiefs, when they have any; bread, fruit, &c.,—nothing comes amiss; they put it into the

bosom. As the receptacle goes all round the body, it is equal to three or four of those large pockets our great grandmothers used to wear."—PAXTON'S *Letters*, p. 15.

Herodotus (vi. 125) relates a story of a man named Alcmæon, who, having been promised by the rich king Crœsus, that he should have as much gold as he could carry about his body at once, put on a very wide tunic, leaving a great space in the bosom, and also the widest buskins he could procure. Being conducted into the treasury, he stuffed first the buskins, and then his whole *bosom*, with money, and having afterwards loaded his hair, and filled his mouth with the same, walked out of the treasury, his appearance scarcely retaining that of a human form. This story illustrates the use of the word *bosom*.

SANDALS.

EZEK. xvi. 10.

"I shod thee with badgers' skin."

MARK vi. 9.

"Be shod with sandals."

ACTS xii. 8.

"Bind on thy sandals."

The coverings for the feet which were worn anciently, were only soles tied to the feet with strings or thongs.

"The ground (in this desert) was covered with the large thorns of the talh trees, which are a great annoyance to the Bedouins and their cattle. Each Bedouin carries in his girdle a pair of small pincers, to extract the thorns from his feet, for they have no shoes, and use only a sort of sandal made of a piece of camel's skin, tied on with leathern thongs."

"On departing, Ayd, who was barefooted, and whose feet had become sore with walking, took from under the date bush, round which we had passed the night, a pair *of leathern* sandals, which he knew belonged to his

friend the fisherman, and which the latter had hidden there till his return. In order to inform the owner that it was he who had taken the sandals, he impressed his footstep in the sand just by, which he knew the other would immediately recognise, and he turned the toes towards the south, to indicate that he had proceeded with the sandals in that direction."—BURCKHARDT'S *Travels in Syria, &c.*, pp. 446. 513.

Laborde mentions wearing sandals made of fish-skins.

PAINTING.

2 KINGS ix. 30.

"...And (Jezebel) painted her face, (put her eyes in painting—margin,) and tired her head, and looked out at a window."

JER. iv. 30.

"...Though thou rentest thy (eyes—margin) face with painting, in vain shalt thou make thyself fair."

EZEKIEL xxiii. 40.

"Thou...paintedst thine eyes."

There is a practice universal among the females of the higher and middle classes (in Egypt), and very common among those of the lower orders, which is that of blackening the edge of the eyelids, both above and below the eye, with a black powder called kohhl. The kohhl is applied with a small probe of wood, ivory, or silver, tapering towards the end, but blunt. This is moistened sometimes with rose-water, then dipped in the powder, and drawn along the edges of the eyelids. It is thought to give a very soft expression to the eye, the size of which in appearance it enlarges. To which circumstance, probably, Jeremiah refers, when he writes, "Though thou *rentest* thy face (or, thine *eyes*) with painting."—See LANE'S *Modern Egyptians*, vol. i., pp. 41—43.

A singular custom is observable both among Moorish and Arab females—that of ornamenting the face between the eyes with clusters of bluish spots, or other small devices, and which, being stained, become permanent. The chin is also spotted in a similar manner, and a narrow blue line extends from the point of it, and is continued down the throat. The eyelashes, eyebrows, and also the tips and extremities of the eyelids, are coloured black. The soles and sometimes other parts of the feet as high as the ankles, the palms of the hands, and the nails, are dyed of a yellowish red with the leaves of a plant called henna, the leaf of which somewhat resembles the myrtle, and is dried for the purposes above mentioned. The back of the hand is also often coloured and ornamented in this way with different devices. On holidays they paint their cheeks of a red-brick colour, a narrow red line being also drawn down the temples.

In Greece, "for colouring the lashes and socket of the eye, they throw incense or gum of labdanum on some coals of fire, intercept the smoke which ascends, with a plate, and collect the soot. This I saw applied. A girl, sitting cross-legged, as usual, on a sofa, and closing one of her eyes, took the two lashes between the fore-finger and thumb of her left hand, pulled them forward, and then thrusting in, at the external corner, a bodkin which had been immersed in the soot, and extracting it again, the particles before adhering to it remained within, and were presently ranged round the organ."—CHANDLER'S *Travels in Asia Minor and Greece*, vol. ii. p. 140.

"Among other curiosities that were taken out of the (tombs) at Sahara, relating to the Egyptian women, I saw a joint of the common reed, which contained one of these bodkins, and an ounce or more of this powder."—DR. SHAW.

PERFUMES, ETC.

PROV. XXVII. 9.

"*Ointment* and perfume rejoice the heart."

ECCLES. ix. 8.

" Let thy head lack no ointment."

Ps. xlv. 8.

" All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, whereby they have made thee glad."

CANT. iii. 6.

" Who is this that cometh...perfumed with myrrh and frankincense, with all powders of the merchant ?" (Esth. ii. 12.)

ISAIAH iii. 20. 24.

" (The Lord will take away) the tablets (Exod. xxxv. 22),...and it shall come to pass, that instead of sweet smell there shall be stink."

MATT. vi. xvii.

" When thou fastest, anoint thine head...that thou appear not unto men to fast."

MARK xiv. 3.

" ...There came a woman having an alabaster box of ointment of spikenard, very precious ; and she brake the box, and poured it on his head."

LUKE vii. 46.

" My head with oil thou didst not anoint."

Perfumes and ointments are freely and commonly used in Eastern countries, and form an indispensable part of the toilet of the rich. The abstaining from them is a sign of mortification. Perfume-boxes, rendered *tablets*, in Isaiah iii. 20, are worn by Eastern ladies. It is worthy of remark, that the little bottles or pots in which otto of roses is kept in the East, must be *broken* in order to get at the perfume, so firmly are the covers attached to them. By *palaces* in Psalm xlv. is probably meant curious inlaid boxes, holding perfumes ; perhaps some of these boxes may have been made in the shape of buildings.

HORNS.

1 Sam. ii. 1.

"...Mine horn is exalted in the Lord."

2 Sam. xxii. 3.

" (The Lord is) the horn of my salvation."

Job xvi. 15.

" I have...defiled my horn in the dust."

Ps. lxxv. 5.

" Lift not up your horn on high ; speak not with a stiff neck."

Horns were worn by persons in authority. The head-dress of the governors of the provinces of Abyssinia consists of a large broad fillet bound upon the forehead, and tied behind the head. In the middle of this is a horn, or a conical piece of silver gilt, about four inches long, much in the shape of our common candle extinguishers. This is called a horn ; and is only worn at reviews, or parades after victory.* The crooked manner in which they hold the neck, when this ornament is on their forehead, for fear it should fall forward, explains what David calls " speaking with a stiff neck ;" it would be difficult, with anything so heavy on the head, not to hold it in a stiff and consequential manner. William Penn thus relates his first interview with the American Indians, when he purchased the land for his province of Pennsylvania :—" One of the chiefs," says he, " put on his head a kind of chaplet, in which appeared a small horn. This was an emblem of kingly power ; and whenever the chief, who had a right to wear it, put it on, it was understood that the place was made sacred, and the persons of all present inviolable. Upon putting on this horn, the Indians threw down their bows and arrows, and seated themselves round their chiefs, in

* Bruce's Travels.

the form of a half-moon, upon the ground. The chiefs then announced to William Penn, by means of an interpreter, that the nations were ready to hear him."

Daniel and St. John represent powerful kingdoms under the image of horns.* When the false prophets described the strength of Ahab's army, one of them "made him horns of iron,"† signifying that the enemy should flee before Israel, as before a strong and horned animal. Christ is called "the horn of our salvation:" that is, He is our king, in whom is all our strength, and who has "become our salvation."

TANTOOR.

"The women in these parts (Mr. Fisk was at Beyrout) wear an ornament of a different kind from anything I ever saw elsewhere. It is of a conical form, and worn on the forehead; they call it *tantoor*. The tantoors are generally of silver, though sometimes of wood or leather. Each tantoor is about a foot long and three or four inches in diameter at the base, and half that at the top. The silver ones descend from generation to generation, and are highly esteemed. They are sometimes worn by females whose dress and employments indicate great poverty. The tantoor is usually covered with a veil, nearly as large as a sheet, which covers almost the whole body. This is drawn over the face, or removed from it, at pleasure."—*Memoirs of the* Rev. Pliny Fisk, p. 294.

FEMALE HEAD-DRESS, ORNAMENTS.

Genesis xxiv. 22. 47. 65.

"...The man took a golden earring (jewel for the forehead—margin) of half a shekel weight, and two bracelets for her hands of ten shekels weight of gold."

"I put the earring upon her face and the bracelets upon her hands....She took a vail, and covered herself."

* See Dan. vii. 7; Rev. xiii. 1—11. † 1 Kings xxii. 11.

GENESIS xli. 42.

"And Pharaoh...put a gold chain about (Joseph's) neck."

EXODUS xxxv. 22.

"And they ... brought bracelets, and earrings, and rings, and tablets, all jewels of gold." (ch. iii. 22; NUM. xxxi. 50. Prov. xxv. 12.)

JUDGES viii. 26.

"And the weight of the golden earrings... was a thousand and seven hundred shekels of gold; beside ornaments, and collars, and purple raiment that was on the kings of Midian."

2 SAM. i. 10.

"I took the crown that was upon his head, and the bracelet that was on his arm."

CANT. i. 10.

"Thy cheeks are comely with rows of jewels, thy neck with chains of gold."

ISAIAH iii. 16—24.

"Moreover the Lord saith, Because the daughters of Zion are haughty, and walk with stretched-forth necks and wanton eyes, walking and mincing as they go, and making a tinkling with their feet ... the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the headbands, and the tablets, and the earrings, the rings, and nose jewels ... and the hoods and the vails... And it shall come to pass, that instead ... of well set air ... baldness."

EZEK. xvi. 11, 12.

"I decked thee also with ornaments, and I put bracelets upon thy hands, and a chain upon thy neck. And I put a jewel on thy forehead, and earrings in thine ears, and a beautiful crown upon thine head."

MAL. iii. 17.

"They shall be mine, saith the Lord of hosts, in that day when I make up my jewels."

1 TIM. ii. 9, 10.

"In like manner also, that women adorn themselves in modest apparel, with shame-facedness and sobriety; not with broidered hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works."

1 Peter iii. 3, 4.

"Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

"In Persia, Arabia, and other hot countries, where the people commonly wear no stockings, and only walk in shoes, they have rings about their ankles, which are full of little bells. Children and young girls take a particular pleasure in giving them motion, and therefore walk quickly."—SIR J. CHARDIN; HARMER'S *Observations*, vol. iv., p. 305, note.

"In almost all the East, the women wear rings in their noses, in the left nostril, which is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby between, placed in the ring. I never saw a girl or young woman, in Arabia or Persia, who did not wear a ring after this manner in her nostril." * "Where rings for the face are mentioned in Scripture, this ornament is probably often meant. The women also wear earrings, of which some are immensely large. They are made of several kinds of metal, horn,

* Sir J. Chardin.

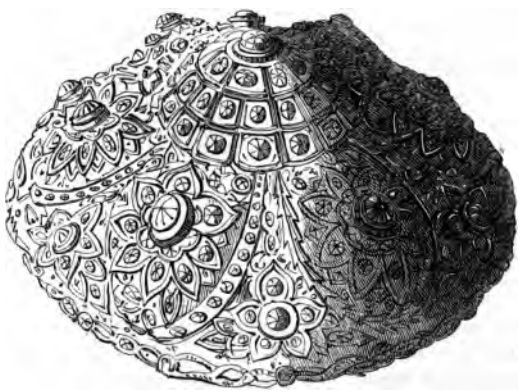
or wood, according to the rank of their owners." — HARMER'S *Observations*, vol. iv., pp. 311. 314.

"The ornaments given to Rebecca appear to us of enormous weight, ten shekels being about five ounces. But rings and bracelets as heavy, or even much heavier, are worn throughout all Asia. The women sometimes have their arms, from the wrist to the elbow, covered with such like ornaments, those of the poor being made of glass or horn."—SIR J. CHARDIN; HARMER'S *Observations*, vol. iv. pp. 420, 421.

When Cambyses sent bracelets and a chain of gold among his presents to the prince of Ethiopia, the latter, on hearing the nature of those ornaments described, and conceiving them to be chains, laughed, and remarked that the Ethiopians possessed much stronger. For, according to the reports received by Herodotus, criminals in Ethiopia were confined by chains of gold; brass being

the rarest of all metals in that country. The weight of the ancient bracelets seems to justify his sentiment. It was evidently an ornament of dignity. By the Roman generals bracelets were given to their soldiers as a reward of bravery, and the same among the Persians. The bracelet of Saul was brought to David by the Amalekite: and small chains were also in the remotest times worn round the neck, not only by women, but also by men. These were probably the *collars* mentioned in Judges: and we are expressly told by Herodotus, that when Mardonius, the general of Xerxes, was selecting his army, he chose the greater part of those Persians who wore *collars* and *bracelets*, evidently signifying that those were men of merit and distinction.

People of consequence to this day decorate their animals with chains in Egypt.



DIAMOND CKOOR'S.

Mr. Lane thus describes the ornaments and head-gear of Egyptian ladies:—

First comes a small close-fitting cotton cap — next, a red cloth cap, with a tassel at the crown; a square

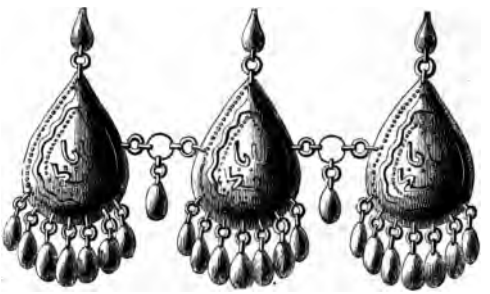
kerchief of printed or painted muslin, or one of crape, is wound lightly round. A kind of crown, called *ckoor's*, is a common ornament among the ladies—sewn upon the crown of the cloth cap. It is often made of diamonds set in gold. Being of considerable weight, it is at first painful to wear; and women who are in the habit of wearing it, complain of head-ache when they take it off; hence they retain it day and night. Some ladies have one for ordinary wearing; another for particular occasions, and a third merely to wear in bed.

GOLD CKOOR'S.

Another sort of *ckoor's* is a plate of very thin embossed gold, lined with a thick coat of wax.

The *mizágee* is an ornament very generally worn. It is composed of a strip of muslin, most commonly black or rose-coloured, folded together several times, so as to form a narrow band, about the breadth of a finger. Its length is about five feet. . . . The centre part is ornamented with spangles, &c., and so also is each end. It is bound round the head; the ornamented central part being over the forehead.... It is tied behind, and the ornamented ends, drawn forward, hang over the bosom.

The *hilál* is a crescent of diamonds set in gold and silver. In form it resembles the phasis of the moon when between two and three nights old. The *moon* is an ornament formed of a thin plate of gold, embossed



MOON ORNAMENT.

with fanciful work, and having about seven little flat pieces of gold attached to the lower part ;—or, it is composed of gold with diamonds, rubies, &c.—See LANE'S *Modern Egyptians*, vol. i. 35—50 ; vol. ii. Appendix A.

"The moorish ladies all affect to have their hair, the *instrument of their pride*, hang down to the ground, which, when they have collected into one lock, they bind and plait it with ribbons. Where Nature has been less liberal in this ornament, foreign hair is procured to be interwoven with the natural. Absalom's hair, which was sold for two hundred shekels, might have been applied to this use. After the hair is thus plaited, they proceed to dress their heads, by tying above the lock I have described a triangular piece of linen, adorned with various figures in needlework. This, among persons of better fashion, is covered with a *sarmah*, as they call it, which is made in the same triangular shape, of thin flexible plates of gold or silver, artfully cut through, and engraven in imitation of lace.

"A handkerchief of crape, gauze, silk, or painted linen, bound close over the sarmah, and falling afterwards carelessly upon the favourite lock of hair, completes the head-dress of the Moorish ladies."—SHAW'S *Travels*, vol. i. p. 412.

In Bruce's account of his interview with the favourite wife of the king of Nubia, he gives the following description of her ornaments. "She was," he writes, "about six feet high, and corpulent beyond all proportion. She seemed to me, next to the elephant and rhinoceros, the largest living creature I had ever met with...A ring of gold passed through her under lip, and weighed it down, till, like a flap, it covered her chin, and left her teeth bare, which were very small and fine. The inside of her lip she had made black with antimony. Her ears reached down to her shoulders, and had the appearance of wings; she had in each of them a large ring of gold, somewhat smaller than a man's little finger, and about five inches' diameter. The weight of these, had drawn down the hole where her ear was pierced so much, that three fingers might easily pass above the ring. She had a gold necklace, of several rows, one below another, to which were hung rows of sequins pierced. She had on her ankles two manacles of gold, larger than I had ever seen on the feet of felons, with which I could not conceive it was possible for her to walk, but afterwards I found they were hollow. The others were dressed pretty much in the same manner; only there was one that had chains, which came from her ears to the outside of each nostril, where they were fastened. There was also a ring put through the gristle of her nose, and which hung down to the opening of her mouth. I think she must have breathed with great difficulty."—BRUCE'S *Travels*.

Of another lady of distinction Bruce writes "She appeared magnificently dressed, with a kind of round cap of solid gold upon the crown of her head, all beat very thin, and hung round with sequins; with a variety

of gold chains and necklaces about her neck."—BRUCE'S *Travels.*

"A favourite Eastern head-dress is a forehead band, or tiara, adorned with precious stones; from which depends a jewel, which falls upon the forehead. They fasten this diadem with a string of pearls, which comes under the chin."—CALMET.

"The fondness of the daughters of Zion for a fine head-dress, ... still lingers in the hearts of the Jewesses at Brody (in Austrian Poland). They wear a black velvet coronet, adorned with strings of precious stones or imitation pearls; and though this piece of finery costs several pounds, yet so devotedly attached are they to their 'round tires like the moon,' that scarcely can an old woman be found seated at her stall who does not wear one, as if they were queens even in their captivity."—*Narrative of a Mission of Enquiry to the Jews,* p. 452.

"In the town (El-Arish) several women in the streets wore the anklet—'the tinkling ornament about their feet.' We heard it sounds as we passed along."—*Narrative of a Mission of Enquiry to the Jews,* p. 89.

The following is extracted from the journal of Mr. Perkins, an American missionary to Nestorian Christians in Persia:—"One of the ladies of our mission repeated, at our evening exercise in languages, the direction of Paul in 2 Tim. ii. 9, 10. 'In like manner also, that women adorn themselves in modest apparel, &c.'

"This Scripture quotation excited much attention among the natives who were present. Nestorian girls, and women to the age of middle life, are very fond of wearing jewels, beads, pieces of silver money, &c. The whole paraphernalia sometimes amounts to the enormous weight of ten or twelve pounds.

"I have often referred to the Scripture quoted above, and to the language of Isaiah, on the same subject, in conversation with the Nestorians in our family; and the effect has been encouraging. John, our boy, told me a

few days ago that his aged father would not allow his sister, who was recently married, to wear any ornaments on the occasion, because the practice is contrary to the Bible, and the missionary ladies wear none...."

The next day, "Priest Abraham informed me, that he had just destroyed his wife's trinkets: adding, that he had not allowed her to wear them for a long time; but that he now saw the Scriptures to be so full and strong against them, that he would have them no longer in her possession."—*Residence in Persia, &c.*, pp. 335, 336.

"Many of the inhabitants of Assalt have light-coloured eyes, and fine soft auburn hair, with fair complexions, like the inhabitants of northern climates. The women would be agreeable in their persons, if they did not so strangely disfigure themselves by staining their lips with a deep indigo blue, as well as marking spots and lines of the same colour on the chin, forehead, and cheeks." They "dress like the Syrians, but are rather more profuse in their display of strings of gold and silver coins, with which they decorate their heads, arms, and necks. Rows of these coins, sometimes mixed with precious stones, bound round the temples, and hanging over the cheeks, remind the Scripture reader of the verse, 'Thy cheeks were comely with rows of jewels, thy neck with chains of gold.'"—BUCKINGHAM'S *Arab Tribes*, pp. 49, 50.

VAILS.

"The face-veil is a long strip of white muslin, concealing the whole of the face except the eyes, and reaching nearly to the feet. It is suspended at the top by a narrow band, which passes up the forehead, and which is sewed, as are also the two upper corners of the veil, to a band that is tied round the head."

"The veil seems to be the most important part of their dress; their chief care is always to hide their face. We often saw little girls running about naked—none, *however*, had her face uncovered, but all wore veils."—

LANE'S *Modern Egyptians*, vol. i. pp. 51—53. NIEBUHR'S *Arabia*, vol. i. p. 118.

"The women wear, in all, four kinds of vails; two which they wear when at home, and two which they wear when they go abroad. The first kind of these vails is made as a *kerchief*, falling on the back of the wearer by way of an ornament. The second kind passes under the chin, and covers the bosom. The third is the white vail, which covers the whole of their persons; and the fourth, is a kind of handkerchief, which they wear round or over the face, and at the temples. This handkerchief, or vail, has a net-work at the place of the eyes, like point or thread lace, that it may be seen through." —CALMET.

"The head-vail worn in the house in Egypt, is a long piece of white muslin, embroidered at each end with coloured silk and gold, or of coloured crape ornamented with gold thread, lama, and spangles. It rests upon

the head, and hangs down behind, nearly, or quite, to the ground."—See LANE'S *Modern Egyptians*, vol. i. p. 50.

HAIR, BEARD, &c.

LEV. xxi. 5.

"They shall not make baldness upon their head, neither shall they shave off the corner of their beard."

2 SAM. x. 4.

"Hanun took David's servants, and shaved off the one half of their beards." (Jer. xli. 5.)

xiv. 26.

"And when (Absalom) polled his head (for it was at every year's end that he polled it,) he weighed the hair of his head at two hundred shekels after the king's weight."

xviii. 9.

"And Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head

caught hold of the oak, and he was taken up between the heaven and the earth; and the mule that was under him went away.

NEH. xiii. 25.

"And I contended with them, and cursed them,...and plucked off their hair."

JOB i. 20.

"Then Job arose, and rent his mantle, and shaved his head."

ISAIAH. vii. 20.

"In the same day shall the Lord shave with a razor that is hired...by the king of Assyria, the head, and the hair of the feet: and it shall also consume the beard."

l. 6.

"I gave my...cheeks to them that plucked off the hair."

JER. vii. 29.

"Cut off thine hair, O Jerusalem, and cast it away, and take up a lamentation...."

EZEK. xliv. 20.

"Neither shall they shave their heads, nor suffer their locks to grow long; they shall only poll their heads."

1 COR. xi. 14.

"Doth not even nature itself teach you, that, if a man have long hair, it is a shame unto him."

The Hebrews, and nations bordering on Palestine, shaved themselves when they mourned, and in times of great calamity—public and private—though sometimes, as in the case of Mephibosheth, they suffered the beard to grow long in mourning.

Jeremiah describes the Arabians bordering on Judæa, by their manner of shaving their heads: they cut their hair in a circle, in honour of their deity. The Israelites were forbidden to imitate them in this, and they were

also directed not to cut off entirely the angle or extremity of the beard, after the custom of the Egyptians, and so left only a little tuft of beard at the extremity of the chin. The Nazarites were under a vow not to cut their hair during their Nazariteship.* The Levites, at the consecration, were purified by bathing, after which they shaved all the hair off their bodies. Forcibly to shave the beard was a mark of insult and mockery. In 1764, Kerim Khan sent to demand payment of the tribute due for his possessions in Kermisir; but Mir Mahenna maltreated the officer who was sent on the errand, *and caused his beard to be cut off.* Kerim Khan then sent a strong army against him, which conquered...all the territories of Mir Mahenna.† Two lines of a popular song which was sung about the streets of Aleppo, after the retreat of an enemy in 1743, are—

> "*May a razor shave his beard,*
> And a sword cut off his head."

The Lord declared that he would use a hired razor to punish his people; that is, he would take vengeance on Judah, by the sword of a people inhabiting beyond the Euphrates.—See CALMET.

The beard is held in high respect, and greatly valued in the East: the possessor considers it as his greatest ornament; often swears by it; and, in matters of great importance, *pledges* it; and nothing can be more secure than such a pledge, for its owner will redeem it at the hazard of his life. The beard was never cut off but in *mourning,* or as a sign of *slavery.* It is customary to shave the Ottoman princes, as a mark of their subjection to the reigning emperor. The beard is a mark of authority and liberty among the Mohammedans. The Persians, who clip the beard and shave above the jaw, are reputed heretics. They who serve in the seraglios have their beards shaven, as a sign of servitude; nor do they suffer them to grow till the sultan has set them at

* See Samson's History. † Niebuhr.

liberty. Among the Arabians, it is more infamous for any one to appear with his beard cut off, than among us to be publicly whipped or branded; and many would prefer death to such a punishment.—*Note in the Treasury Bible.*

"The barber wears a girdle drawn round his waist, to which a strap is appended to give his razor a proper point....It may be observed that the razor is not drawn towards the face, according to our English mode, but moved forward. The dexterous manner in which the razor is used in the East may be considered as a commentary upon an expression used by one of the prophets."—See WILSON'S *Travels*, vol. ii., pp. 268, 269.

"Passing under the olive-trees, I noticed, as I have frequently done before, how easily the accident which befel Absalom might actually occur. It is necessary to be continually on one's guard against the branches of trees; and when the hair is worn in large locks floating down the back, as was the case with a young man of the party, any thick boughs interposing in the path might easily dislodge a rider from his seat, and catch hold of his flowing hair. The custom of wearing the hair exceedingly long, which St. Paul condemns as effeminate, is still common in Greece, especially among the priesthood."—HARTLEY'S *Researches*, p. 334.

"The Aenezes are distinguished at first sight from all the Syrian Bedouins, by the long tresses of their hair. They never shave their black hair, but cherish it from infancy, till they can twist it in tresses that hang over the cheeks down to the breast."—BURCKHARDT'S *Notes on the Bedouins*, &c., vol. i. p. 49.

HANNAH'S VOW.

1 SAM. i. 11.

"And (Hannah) vowed a vow, and said, O Lord of Hosts, if thou wilt...give unto thine handmaid a man

child, then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head."

The Persians adopt certain ceremonies about shaving the head. If the parent be in distress, or the child be sick, the mother makes a vow that no razor shall come upon the child's head for a certain portion of time, and sometimes for all his life. If the child recover, and the cause of grief be removed, and if the vow be but for a time, then she shaves his head at the end of the time prescribed, makes a small entertainment, collects money and other things from her relations and friends, which are sent as offerings to a mosque, and are there consecrated. We may compare this with the law of the Nazarites.* The person who was separated to God's service let his hair grow, and abstained from wine and other indulgences. This was done sometimes during life, and sometimes during certain periods only, after the latter offerings were made to the Lord.

* Numb. vi.

CHAPTER XV.

MARRIAGE CEREMONIES.

EASTERN MARRIAGES—JEWISH MARRIAGES—IN RUSSIA, ETC.—MARRIAGE IN SYRIA—IN INDIA—AT SERAMPORE—NESTORIAN MARRIAGES—ARMENIAN MARRIAGES—MARRIAGES IN EGYPT—ROYAL MARRIAGE—WEDDING GARMENT—LARGE SUMS OF MONEY GIVEN FOR WIVES—WEDDING PRESENTS—THE FRIEND OF THE BRIDEGROOM—DIVORCES.

EASTERN MARRIAGES.

GENESIS, xxiv. 1—4, 10, 53, 61—end.

"And Abraham was old,...and Abraham said unto his eldest servant...that ruled over all that he had, Put, I pray thee, thy hand under my thigh; and I will make thee swear by the Lord, the God of heaven, and the God of the earth, that thou shalt go...to my kindred, and take a wife unto my son Isaac....And the servant...departed.....

" And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave them to Rebekah :

" And Rebekah arose, and her damsels, and they rode upon the camels, ... and the servant took Rebekah, and went his way. . . . . And Isaac went out to meditate in the field at eventide : and he lifted up his eyes, and saw, and behold, the camels were coming. And Rebekah lifted up her eyes, and when she saw Isaac, she lighted off the camel, for...the servant had said, It is my master : therefore she took a vail, and covered herself;...and Isaac brought her into his mother Sarah's tent, and took Rebekah, and she became his wife ; and he loved her : and Isaac was comforted after his mother's death."

GENESIS, xxix. 16. &c.

" And Laban had two daughters : the name of the elder was Leah, and the name of the younger was Rachel....And Jacob loved Rachel ; and said, I will serve thee seven years for Rachel. . . . And Jacob said unto Laban, Give me my wife, for my days are fulfilled....And Laban gathered together all the men of the place, and made a feast. And it came to pass in the evening, that he took Leah his daughter, and brought her to him....And...in the morning, behold it was Leah....And Laban said, It must not be so done in our country, to give the younger before the first-born,... we will give thee this also, for the service which thou shalt serve with me yet seven other years....And he gave him Rachel his daughter to wife also....And (Jacob) served with him yet seven other years."

JUDGES xiv. 1, 2. 10–13.

" And Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistines. And he came up, and told his father and his mother, and said,...Get her for me to wife. . . . .

" So his father went down unto the woman ; and

Samson made there a feast; for so used the young men to do. And it came to pass, when they saw him, that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you: if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets, and thirty change of garments: but if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments."

ESTHER i. 5, 9.

"The king made a feast unto all the people...in the court of the garden of the king's palace....Also Vashti the queen made a feast for the women in the royal house which belonged to king Ahasuerus (*i. e.* a separate feast, in the harem)."

ESTHER ii. 9, 18.

"And he...gave (Esther) seven maidens, which were meet to be given her, out of the king's house....Then the king made a great feast unto all his princes and his servants, even Esther's feast; and he made a release to the provinces, and gave gifts, according to the state of the king."

PSALM xlv. 8, 13—15.

"All thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces,* whereby they have made thee glad.....

"The king's daughter is all glorious within: her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework; the virgins her companions, that follow her, shall be brought unto thee. With gladness and rejoicing shall they be brought: they shall enter into the king's palace." Ezek. xvi. 10—13.

ECCLES. xii. 4.

"...All the daughters of music shall be brought low." (2 Sam. xix. 35, Ps. lxviii. 25.)

* See p. 309.

CANTICLES iii. 6, 11.

"Who is this that cometh...perfumed with myrrh and frankincense, with all powders of the merchants?...

"Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."

vii. 1.

"How beautiful are thy feet with shoes, O prince's daughter."

ISAIAH lxi. 10.

"...As a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. (xlix." 18. Cant. 1—10, 11.)

JEREMIAH ii. 32.

"Can a maid forget her ornaments, or a bride her attire?"

vii. 34.

"Then will I cause to cease from the cities of Judah and from the streets of Jerusalem the voice of the bridegroom, and the voice of the bride." (REV. xviii. 23.)

HOSEA iii. 2, 3.

"So I bought her to me for fifteen pieces of silver, and for an homer of barley, and an half-homer of barley: and I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be for another man: so will I also be for thee."

MATT. i. 18–20.

"Now the birth of Jesus Christ was on this wise: when, as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Then Joseph, her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily. But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David,

fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost."

MATT. ix. 15.

"Can the children of the bridechamber mourn, as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast.

xxii. 2, &c.

"The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? and he was speechless. Then said the king to the servants...Take him away, and cast him into outer darkness..."

xxv. 1—12.

"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not."

LUKE xii. 35–37.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately.

xiv. 8, 10.

"When thou art bidden of any man to a wedding, sit not down in the highest room...; but when thou art bidden, go and sit down in the lowest room."

JOHN ii. 1, 2.

"And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there: and both Jesus was called, and his disciples, to the marriage.

iii. 29.

"The friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice."

REV. xix. 7–9.

"Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb."

REV. xxi. 2.

"And I John saw the holy city, New Jerusalem, coming down from God, out of Heaven, prepared as a bride adorned for her husband."

JEWISH MARRIAGES.

"The ceremonies attending a Jewish marriage illustrate many important parts of Scripture—especially those referring to the union between Christ and the Church. In

ancient times the ceremony of betrothing was the solemn engagement by which two persons were united for life; and this, in the Talmud, is directed to take place at least twelve months before the parties live together. Thus, Mary, the mother of our Lord, was 'a virgin, espoused to a man whose name was Joseph,' yet would have been treated as an adulteress had she formed a connexion with any other man. In process of time, this law became less strictly observed.

"The night before the celebration of the marriage is called the 'watch-night,' and is kept as such by the family of the bride, and the maidens who attend her on the occasion. If the bridegroom's residence be at a distance from that of the bride, he usually arrives some time in the course of this night, or very early in the morning. The bridemaids watch anxiously for his arrival, and as soon as they are apprised of his approach by the joyful shout set up by some of the members of

the family who have been on the look-out to catch the first glimpse of him, 'The bridegroom cometh!' they go forth to meet him. The precision with which this answers to the parable in the xxvth chapter of Matthew's Gospel, scarcely requires pointing out.

"The bride and bridegroom do not meet at his arrival; each being engaged apart until the afternoon of the marriage day. The morning is observed as a fast by both, and each should spend a great part of it in devotion—he with his male friends; she with her parents and bridemaids. A due time before the hour fixed for the ceremony, the bride begins 'to make herself ready,'—decking herself in the most splendid attire that her means enable her to procure. She and her bridemaids are usually dressed in white. The hair of the bride is cut off with much ceremony, and a veil placed upon her head; while her mother and other matrons give her exhortations suitable to the first assumption of this mark of being in subjection.

"The *huppo* is a canopy supported on four posts, large enough to admit under it the bride and bridegroom, with their special attendants, and the nearest relatives of the parties. This is usually erected in a garden, where there is one; but in towns, it is sometimes to be seen in the public street or square. When all things are ready, the bridegroom, accompanied by his friends, first repairs to the huppo, where he is joined by the bride, closely veiled, and led by her bridemaids and female relatives. The rabbi reads the contract of marriage, and then gives them an exhortation; the company sing a hymn, and the ceremony concludes by the bridegroom placing a plain gold ring on the fore-finger of the bride's left hand, saying, 'Behold, thou art set apart to me with this ring, according to the laws of Moses and Israel.'

"The whole party then return to the house, the newly-married pair walking first, arm-in-arm. As soon as they arrive, they sit down to breakfast together, both *having* fasted until that time. A short time after this,

the chief feast, or what may be called the marriage-supper, takes place, which is a very joyful scene. The bridegroom sits at the head of the table, with his bride at his right hand.

"I may here mention a custom which throws light on our Lord's words in Matthew ix. 15. Besides the appointed fasts of the Jewish Church, voluntary fasts are kept by those who are, or wish to be thought, particularly pious. Many, like the Pharisee, fast twice in the week. It would be considered very wrong in those who are in the habit of observing such fasts, to omit them for frivolous reasons; but if they are invited to a marriage, they are specially exempted from the observance of them.

"When a Jew reads, that 'the marriage of the Lamb is come, and his wife hath made herself ready,' he is forcibly reminded of the song with which he has been accustomed from his youth to commence every sabbath: 'Go forth, my beloved, to meet the bride.' By the bride is meant the congregation or assembly of Israel, which conveys precisely a similar idea to a Jew that the words 'the Church' do to a Christian. It is on the sabbath of blessedness, in the days of the Messiah, that this meeting between him and his bride is to take place; and the weekly sabbath, on which this song is sung, he regards as the type of that 'rest that remaineth for the people of God.'"—HERSCHELL'S *Sketch of the Jews*, pp. 92-97.

JEWISH MARRIAGE IN RUSSIA.

"We were invited in the evening to a Jewish marriage. We went at the hour, but a long delay occurred, for the bridegroom not having brought a string of diamonds for his bride's head-dress—an ornament much valued here—she and her friends refused to let the ceremony proceed till it was purchased. 'Can a maid forget her ornaments, or a bride her attire?' is a natural question in Israel at this day...

"Returning to the house some hours after, we found that the company were now seated at the marriage feast...We received an account of the previous part of the ceremony. Early on the marriage day the...poet, who performs a very prominent part, goes to the bride's house, and addresses her most solemnly upon her sins, urging her to cry for forgiveness;—for marriage is looked upon as an ordinance by which sins are forgiven, just as the day of atonement, pilgrimages, and the like; and the Jews believe that it will be destined that day whether her luck is to be good or not. She and her attendant maidens are often bathed in tears during this address, which sometimes lasts two hours. The (poet) next goes to the bridegroom, and exhorts him in the same manner. This done, the bridegroom puts on the same white dress which he wears on the day of atonement, and spends some time in prayer and confession of sins...He is then led to the synagogue, accompanied by a band of music. The band next goes from him to accompany the bride. The parties are placed near each other, and the marriage canopy on four poles is held over them. The contract is read, and the sum named which the husband promises to give the woman in case of divorce. The fathers and mothers, friends of the bridegroom, and the bridemaids take the bride by the hand, and all go round the bridegroom, in obedience to the words, 'a woman shall compass a man.' A cup of wine is produced, and seven blessings pronounced over it. The bridegroom puts the marriage ring upon the bride's finger. Other seven blessings are then pronounced over the wine: after which they taste it, and the glass is thrown down and broken, to signify that even in their joy they are no better than a broken shred. They are then led together to the bride's house, where we found them sitting at the head of the table in silence. The bride had her face veiled down nearly to the mouth with a handkerchief, which she wears during the whole ceremony. Her dress, and that of most of her com-

panions, was pure white. The table was filled with guests, the men being seated on one side, and the women on the other. Before eating, all wash their hands out of a dish with two handles, so formed that the one hand may not defile the other. The feast at the marriage of Cana in Galilee was vividly presented to our minds. During the repast, the music struck up; several Jews played well on the violin, violoncello, cymbals, tambourine, and a harp of a singular shape, which they said was Jewish, not Christian: it was played by beating upon the strings with two wooden instruments, and the effect was pleasing. It is remarkable that, beyond the bounds of their own land, Israel should have so many instruments of music, while in Palestine, as the prophet foretold, 'the joy of the harp ceaseth.'"—*Narrative of a Mission to the Jews*, pp. 416—418.

Dr. Henderson writes. "At Kamenetz Podolskoi, we were stunned by the noise of a procession, led on by a band of musicians playing on tambourines and cymbals, which passed our windows. On inquiry, we learned that it consisted of a Jewish bridegroom, accompanied by his young friends, proceeding to the house of the bride's father, in order to convey her home to her future residence. In a short time they returned with such a profusion of lights, as quite illumined the street. The bride, deeply veiled, was led along in triumph, accompanied by her virgins, each with a candle in her hand, who, with the young men, sang and danced before her and the bridegroom.... We were particularly reminded of the appropriate nature of the injunction which our Saviour gives us to watch and be ready; for the re-procession must have commenced immediately on the arrival of the bridegroom."—*Biblical Researches*, p. 217.

MARRIAGE IN SYRIA.

Mr. Jowett gives the following account of a marriage among the Christians in Deir el Kamr, a town on Mount

Lebanon. It took place in the evening :—" Three priests assisted in performing it. A multitude of men and boys set off with lights in their hands, an hour after sunset, from the house of the bridegroom, (leaving the bridegroom in his father's house,) to that of the bride. After waiting nearly half an hour, the bride came out, attended by her female friends, and the procession began —the men going first, and after them the women, with the bride in their front. On their coming near the church, they halted, while the bridegroom proceeded first into the church, with his father and companions, in numbers certainly more than thirty, to be ready to receive his bride. After this, the bride and her party entered by the door and apartment belonging to the women. Both then stood together in the middle of the church before a lighted desk, the bride being covered. An incessant noise and tumult, which no authority of the priests could appease, prevailed throughout the ceremony, which lasted nearly half an hour. The whole being ended, the friend of the bridegroom, standing behind him, lifted him up in his hands like a child, shouting at the same time for joy. This, however, as well as the tumult, was a mark that the parties were of the lower rank."

Seven days afterwards, Mr. Jowett writes :—" I have in view two of the houses where, last Sunday, marriages took place. The courtyards and the tops of the houses are again crowded with guests. The continuance of the feasting illustrates Judges xiv. 12."—See JOWETT'S *Researches in Syria*, &c., pp. 87, 88. 95.

MARRIAGES IN INDIA.

" In India, on the day of their marriage, the husband and wife being both in the same palanquin, (which is the ordinary way of carriage in the country, and is carried by four men upon their shoulders,) go out between seven and eight o'clock at night, accompanied *with* all their kindred and friends. The trumpets and

drums go before them; and they are lighted by a number of massals, which . . . . . are nothing else but many pieces of old linen, squeezed hard against one another, in a round figure, and forcibly thrust down into a mould of copper. Those who hold them in one hand, have in the other a bottle of the same metal with the mould of copper, which is full of oil, and they take care to pour out of it, from time to time, upon the linen, which otherwise gives no light. Immediately behind the palanquin of the new married couple walk many women, whose business it is to sing verses, wherein they wish them all kinds of prosperity. Perhaps it is of such as these that the Scripture speaks—'All the daughters of music shall be brought low.' . . . . . Among the Armenians, a wealthy bridegroom wears on his head either a coronet, or a garland of gold and silver."—CALMET.

MARRIAGE AT SERAMPORE.

"At a marriage, the procession of which I saw some years ago, the bridegroom came from a distance, and the bride lived at Serampore, to which place the bridegroom was to come by water. After waiting two or three hours, at length, near midnight, it was announced, as if in the very words of Scripture, 'Behold, the bridegroom cometh; go ye out to meet him.' All the persons employed now lighted their lamps, and ran with them in their hands to fill up their stations in the procession: some of them had lost their lights, and were unprepared, but it was then too late to seek them; and the cavalcade moved forward to the house of the bride, at which place the company entered a large and splendidly illuminated area before the house, covered with an awning, where a great multitude of friends, dressed in their best apparel, were seated upon mats. The bridegroom was carried in the arms of a friend, and placed on a superb seat in the midst of the company, where he sat a short time, and then went into the house, the door of which was imme-

diately shut, and guarded by keepers. I and others expostulated with the door-keepers, *but in vain.*"—WARD'S *View of the Hindoos.*

NESTORIAN MARRIAGES.

"The marriage contract, or rather the dowry, having been settled, the parties are *betrothed,* when the damsel becomes the *espoused wife* of her *future* husband. There is often an interval of years between the espousal and the marriage. The espousal is notwithstanding regarded as a solemn rite; and although there is not so much as an interchange of conversation between the bride and bridegroom, they are nevertheless considered and spoken of as husband and wife. Among the modern Jews, the bridegroom puts a ring on the finger of his bride, saying, 'By this ring thou art my *spouse,* according to the custom of Moses and the children of Israel.' Among the Nestorians, the betrothment is celebrated with nearly the same religious solemnity as in a marriage. A feast is prepared at the house of the damsel's father, and with all due formality; a ring is consecrated by a bishop or priest, and presented by the young man to his intended spouse, through some discreet matron who has the confidence of all parties. If the ring is accepted by the damsel, she puts it upon her finger, and from that time becomes his betrothed wife. At the same time the affianced husband pays a sum of money and a quantity of grain, which may be regarded in the light of purchase money."—See GRANT'S *Nestorians,* pp. 197, 198.

"Among the Nestorians, no young man thinks of making a marriage contract for himself. In case the father is dead, the eldest brother takes the father's place. Where the intended bride lives at a distance, the matter is sometimes intrusted to some faithful servant or agent, as was done by Abraham in relation to his son Isaac. This event was remarkably illustrated by the history of

a marriage that took place a short time since among the Nestorians in the mountains. Indeed, there was such a remarkable coincidence of names and circumstances, that it seemed like acting over again that most interesting part of sacred history. The Nestorian patriarch *Abraham*...who was in the place of a father to his younger brother *Isaac*, being desirous of procuring a wife for his foster-son, sent his most trusty steward to a distant part of the country to obtain one from among his own people. The servant took with him jewels and raiment for the future wife of Isaac, and presents for her near relatives. He was no less prosperous than the servant of his master's namesake, the ancient patriarch Abraham. Only let the reader substitute *mules* for *camels* (which are not used in this mountainous country,) and I may refer to the close of the 24th chapter of Genesis for the sequel. The damsel was brought to the house of this modern patriarch, and 'Isaac took her, and she became his wife, and he loved her.'"—GRANT'S *Nestorians*, p. 197.

ARMENIAN MARRIAGES.

"I was once present at the solemnization of matrimony amongst the Armenians. The various festivities attendant on these occasions continue for three days; and during the last night the marriage is celebrated. I was conducted to the house of the bride, where I found a very large assemblage of persons. The company was dispersed through various rooms; reminding me of the directions of our Saviour, in regard to the choice of the lower rooms at feasts. On the ground-floor, I observed that the persons convened were of an inferior order of the community,—whilst in the upper rooms were assembled those of higher rank. The large number of young females who were present, naturally reminded me of the wise and foolish virgins in our Saviour's parable. These being friends of the bride, the virgins, her companions,

had come *to meet the bridegroom.* It is usual for the bridegroom to come at midnight; so that, literally, at midnight the cry is made, 'Behold, the bridegroom cometh; go ye out to meet him. But on this occasion, the bridegroom *tarried;* it was two o'clock before he arrived.

"The whole party then proceeded to the Armenian church, where the bishop was waiting to receive them." —HARTLEY'S *Researches in Greece,* p. 209.

"The Armenian brides are veiled during the marriage ceremony; and hence deceptions have occurred, in regard to the person chosen for wife. I am informed, that on one occasion, a young Armenian, at Smyrna, solicited in marriage a younger daughter, whom he admired. The parents of the girl consented to the request, and every previous arrangement was made. When the time for solemnizing the marriage arrived, the elder daughter, who was not so beautiful, was conducted by the parents to the altar, and the young man was unconsciously married to her. *And it came to pass, that in the morning, behold, it was* the elder daughter. The deceit was not discovered till it could not be rectified; and the manner in which the parents justified themselves was precisely that of Laban: 'It must not be so done in our country, to give the younger before the first-born!' It is really the rule amongst the Armenians, that neither a younger son nor daughter be married, till their elder brother or sister have preceded them. It was in conversation with an Armenian of Smyrna, that this fact was related to me. I naturally exclaimed, 'Why, that is just the deception which was practised upon Jacob.' 'What deception?' he exclaimed. As the Old Testament is not yet translated into any language with which the Armenians are familiar, he was ignorant of the story. Upon giving him a narration of Jacob's marriage, he assented to it at once, as a circumstance in no respect improbable." — HARTLEY'S *Researches in Greece,* pp. 207, 208.

MARRIAGES IN EGYPT.

"We heard the sound of music and mirth, and, running to the window, observed the glare of torches in the street. We were told that it was 'the voice of the bridegroom and of the bride.' Some of us instantly set out to witness the spectacle of an Eastern marriage. The bridegroom was on his way to the house of the bride. According to custom, he walked in procession through several streets of the town, attended by a numerous body of friends, all in their showy Eastern garb. Persons bearing torches went first, the torches being kept in full blaze by a constant supply of ready wood from a receiver, made of wire, fixed on the end of a long pole. Two of the torch-bearers stood close to the bridegroom, so that we had a view of his person. Some were playing upon an instrument not unlike our bagpipe, others were beating drums, and from time to time muskets were fired in honour of the occasion...At length the company arrived at the entrance of the street where the bride resided. Immediately we heard the sound of many female voices, and observed by the light of the torches, a company of veiled bridemaids, waiting on the balcony to give notice of the coming of the bridegroom. When they caught a sight of the approaching procession, they ran back into the house, making it resound with the cry, 'Halil, halil, halil!' and music both vocal and instrumental commenced within. Thus the bridegroom entered in, and the door was shut! We were left standing in the street without 'in the outer darkness.' In our Lord's parable, the virgins *go forth* to meet the bridegroom with lamps in their hands, but here they only waited for his coming. Still we saw the traces of the very scene described by our Lord, and a vivid representation of the way in which Christ shall come to his waiting church, and the marriage supper of the Lamb begin."—*Narrative of a Mission of Enquiry to the Jews*, pp. 56, 57.

Marriages in Cairo are generally conducted in the following manner:—Most commonly the mother, or some other near female relation of the man who is desirous of obtaining a wife, describes to him the qualifications of the young women with whom she is acquainted, and directs his choice; or, he employs a woman whose regular business it is to assist men in such cases. She gives her report confidentially, describing one girl as pretty, another as rich, and so forth. If the man have a mother and other near female relations, two or three of these usually go with this person to pay visits to several harems, being introduced merely as ordinary visitors; and as such, if disappointed, they soon take their leave, though the object of their visit is of course understood by the other party. But if they find among the females of a family a young woman whose appearance pleases them, they state the motive of their visit, and ask what property, ornaments, &c., the object of their wishes may possess. In almost every case, a girl of the middle or lower ranks has a set of ornaments of gold and jewels. The women-visitors then bring their report to the expectant man. If satisfied, he gives a present to the principal messenger, and sends her again to the family of his intended wife to make known his wishes. She generally gives an exaggerated description of his wealth, beauty, &c. . . . . .

In the upper classes of society, the bridegroom can scarcely ever obtain even a glance at the features of his bride until he finds her in his possession. The giving of a dowry is indispensable, and after the amount of this payment is settled the marriage-contract is made at the house of the bride, between the bridegroom and some relation or friend appointed by the former. The contract is very simple. The two parties sit upon the ground, face to face, with one knee upon the ground, and grasp each other's right hand, raising the thumbs and pressing them against each other. The bride's deputy says, "I betroth to *thee such* an one for a dowry of such an amount." The

bridegroom replies—"I accept from thee her betrothal to myself, and take her under my care, and bind myself to afford her my protection, and ye who are present bear witness of this." In general, the bridegroom waits for his bride about eight or ten days after this. Meanwhile he sends his presents of fruit, sweetmeats, or articles of dress. The bride's family occupy themselves in preparing for her a stock of household furniture, which is sent on a train of camels to her future home. When the time fixed for the marriage approaches, various entertainments are given at the bridegroom's house, and the street in which he lives is illuminated with lamps, flags, &c. On the wedding-day the bride goes in procession to the house of the bridegroom. The procession is headed by a party of musicians; sometimes also by two persons, one bearing a bottle of rose or orange-flower water, which he occasionally sprinkles on the passengers: and the other, a silver perfuming vessel, with aloes-wood, or some odoriferous substance burning in it.

In general, the first persons among the bride's party are several of her female relations and friends, walking in pairs: and next, a number of young virgins, wearing white silk shawls. Then follows the bride, walking under a canopy of silk of some gay colour, carried by four men, by means of a pole at each corner. The canopy is open only in front; and the dress of the bride entirely conceals her person. Two or three of her female relations accompany her within the canopy, and in hot weather, a woman walking backwards before her, fans her with a large fan of black ostrich feathers. Shrill cries of joy are raised at intervals. Arrived at the house, they sit down to a feast; and towards night the bridegroom's procession takes place, when he goes in state to the mosque, preceded by musicians, torch-bearers, lamps, &c. After his return he sees the face of his bride for the first time, upon giving her a present of money. In wedding processions among the inhabitants of the villages, the bride, covered with a shawl, is seated on a

camel; sometimes four or five girls or women sit with her on the same camel, one on either side of her, and two or three others behind; the seat being made very wide, and covered with carpets or other drapery. She is followed by a group of women singing.—See LANE's *Modern Egyptians*, vol. i. ch. vi.

ROYAL MARRIAGE.

The following is an old account of the pomp of a royal Eastern marriage. After stating that presents were given to above twenty thousand persons, the narrator writes:—"The pomp was double; for the sultan's women did celebrate that day with the greatest ladies of (Constantinople), and the men separated in other places did solemnize it in like manner."

The same writer thus describes the wedding presents of a bride of high rank.

"The day before the consummation of the marriage, they sent the bride's moveables and jewels...to the bridegroom's lodging....These moveables...consisted of twenty-seven presents. The first was a little hat, all of gold, covered with precious stones,...and women's shoes of pure gold, enriched with turquoises and rubies,... many bracelets, and other rare devices for women, of pure gold, with many precious stones: a little coffer,... all of crystal of the rock, having the corners of gold, in the which were to be seen great diamonds and huge pearls, to the value of 80,000*l.* sterling. After this precious coffer, were carried many smocks embroidered with gold and pearls, and head-bands for the forehead, with many robes of cloth of gold. All this was distributed into twenty-seven presents, and carried with great pomp by twenty-seven men on foot. After these presents followed eleven (coaches) full of young maidens, slaves to serve the bride....After these followed twenty-eight virgin slaves, attired in cloth of gold."—CALMET.

WEDDING GARMENT.

"Among the Romans, the master of the house often piqued himself upon furnishing his guests with magnificent habits. They consisted of a kind of loose mantles. Martial reproaches Luscus with having more than once carried off two from the house where he had supped. It was also customary in the East to change their robes at feasts. The master of the house gave one to each of his guests: none were to appear without it. Thus, in the parable of the marriage feast, the guest who had it not was driven out by order of the king.—See D'ARNEY'S *Life of the Romans*, p. 118; DR. CLARKE'S *Travels*, vol. iv. pp. 66, 67.

LARGE SUMS OF MONEY GIVEN FOR WIVES.

"Young girls are given in marriage for certain sums of money, varying from five hundred to one thousand piastres, according to their connexions or beauty; which sum being paid by the bridegroom to the bride's father, adds to his wealth, and makes girls as profitable as boys to their parents, particularly when they are handsome. (The price) descends as low as one hundred, and even fifty among the labouring classes. The wife of the merchant Aioobe, at Assalt, had cost him eight hundred piastres, and the wife of the Hakeem Yakoube, at this place, had cost him five hundred and fifty, which had been paid to the parents of each. These facts were easily learnt, as no feeling of delicacy forbids such disclosures; on the contrary, so far from scrupling to name the amount of money paid for their wives, they frequently mention it without solicitation, and very frequently exaggerate the price for the purpose of enhancing their estimated worth in the mind of a stranger. It should be added, however, that on this subject it is only the Christians that are so communicative."—BUCKINGHAM'S *Arab Tribes*, pp. 49. 143.

WEDDING PRESENTS.

"The (marriage) contract is previously made between the parents, wherein express mention is made not only of the *saddock*, as they call that particular sum of money which the bridegroom settles upon the bride, but likewise, as it was in the time of Abraham, of the several changes of raiment, the quantity of jewels, and the number of slaves that the bride is to be attended with when she first waits upon her husband. These likewise are her property ever afterwards....SHAW'S *Barbary*, vol. i. p. 431.

THE FRIEND OF THE BRIDEGROOM.

"At every wedding, two* persons were selected, who devoted themselves for some time to the service of the bride and bridegroom." The offices assigned to the "friend of the bridegroom," were numerous and important; and on account of these, the Baptist compares himself to one holding this place. "The offices" of this friend "were threefold,—before, at, and after the marriage. Before the marriage of his friend, it was his duty to select a chaste virgin, and to be the medium of communication between the parties, till the day of marriage. At that time, he continued with them during the seven days allotted for the wedding festival, rejoicing in the happiness of his friend, and contributing as much as possible to the hilarity of the occasion. After the marriage, he was considered as the patron and friend of the wife and her husband, and was called in to compose any differences that might take place between them. As the fore-runner of Christ, the Baptist may be well compared to the friend of the bridegroom. One of the most usual comparisons adopted in Scripture to describe the union between Christ and his Church, is that of a marriage. The Baptist was the friend who, by the

* The Galileans chose only one.

preaching of repentance and faith, presented the Church as a youthful bride and chaste virgin to Christ. He still continued with the bridegroom, till the wedding was furnished with guests. His joy was fulfilled when his own followers came to inform him that Christ was increasing the number of his disciples, and that all men came unto him. This intelligence was as the sound of the bridegroom's voice."

From this representation of John as the friend of the bridegroom, of Christ as the bridegroom, and of the Church as the bride, the ministers of the Gospel of God may learn that they also are required, by the preaching of repentance and faith, to present their hearers in all purity to the head of the Christian Church. — See TOWNSEND *on the New Testament*, vol. i. p. 122.

DIVORCES.

Strange and unseemly as it now appears to us, in the darker ages under the Jewish dispensation it was not an uncommon occurrence for men to make contracts for temporary wives, whom they divorced when the time agreed upon for their union with them was expired. These contracts are made even now in the East, and "there is always the formality of a measure of corn mentioned, over and above the sum of money that is stipulated."

"There is a kind of marriage which, stipulating the return to be made, fixes likewise the time when the divorce is to take place. This contract,...properly speaking, is only an agreement made between the parties to live together for such a price, during such a time."

These observations clearly explain the prophet Hosea's conduct (ch. iii.). He carefully paid the price stipulated, and was very strict in his own behaviour, and very particular respecting his wife's, during the time for which they mutually contracted. There can be no

doubt that our blessed Lord alludes to these hasty marriages and divorces, in his prohibitions respecting the latter, and also that the Apostle Paul refers to them, when he desires that every man *retain* (marg.) his own wife. —See CALMET'S *Fragments.*

CHAPTER XVI.

CUSTOMS RELATING TO CHILDREN.

MANNER OF ANNOUNCING THE BIRTH OF A SON IN PERSIA — WEANING FEAST—NURSES—MANNER OF CARRYING CHILDREN —MATERNAL INFLUENCE.

MANNER OF ANNOUNCING THE BIRTH OF A SON IN PERSIA.

JEREMIAH XX. 15.

"Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him very glad."

The Persians look upon a son as a blessing, and its birth is announced with great ceremony to the father. Some confidential servant is usually the first to get the information, when he runs in great haste to his master, and says "Good news!" by which he secures to himself a gift, which generally follows the announcement. Amongst the common people, the man who brings the tidings frequently seizes the cap or shawl, or any such article, belonging to the father, as a security for the present to which he holds himself entitled.

When the ambassador to Persia was there, in 1811, a dervish, who was considered a cunning man, assured him he would have a son, and even before the birth of the child (who proved to be a daughter) demanded a present, as the price of his divination. When it is recollected that there are no rejoicings on the birth of a daughter, but that, on the contrary, every one is back-

ward to inform the father of it, as they were forward on the birth of the son, the whole force of the passage in Jeremiah will be felt; and it will appear they were informed of the event by men, as they are at the present day.—See MORIER'S *Second Journey through Persia*, pp. 103, 104.

WEANING FEAST.

GENESIS xxi. 8.

"...And Abraham made a great feast the same day that Isaac was weaned."

"Among the Persians, boys are weaned at two years and two months, girls at two years. On the day that the child is to be weaned, they carry it to the mosque, (in the same manner, perhaps, that Hannah took Samuel to the house of the Lord, 1 Sam. i. 24,) and after having performed certain acts of devotion, they return home, and collecting their friends and relations, they give a feast, of which they make the child also partake."—MORIER.

NURSES.

2 KINGS x. 5.

"And the bringers up of the children sent to Jehu..."

The rich hire a wet nurse for their children. If a boy, the father appoints a steady man from the age of two years to be his *laleh*, who, I conjecture, must stand in the same capacity as the *bringers up of children*; ... but if it be a daughter, she has a woman called *gees sefeed*, or *white head*, attached to her for the same purpose as the *laleh*.—See MORIER'S *Second Journey through Persia*.

MANNER OF CARRYING CHILDREN.

ISAIAH xlix. 22.

"...Thy daughters shall be carried upon their shoulders."

lxvi. 12.

"... Ye shall be borne upon her sides."

"The children of both sexes (in Egypt), are usually carried by their mothers and nurses, not in the arms, but on the shoulders, seated a-stride; and sometimes, for a short distance, on the hip."—LANE'S *Modern Egyptians*, vol. i., p. 58.

"The gipsies in Russia reminded us of the poor villagers on the banks of the Nile. They were clothed in rags, and their little children were carried naked on the shoulder, or at the side, in the very manner of the Egyptians."—*Narrative of a Mission of Enquiry to the Jews*, pp. 48, 49. 372.

"Being on horseback, they carry their young children upon their shoulders, with great dexterity. These children hold by the head of him who carries them, whether he be on horseback, or on foot, and do not hinder him from walking, or doing what he pleases."—DANDINI.

MATERNAL INFLUENCE.

1 SAMUEL XX. 30.

"Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman."

"When the Eastern people are angry with any one, they abuse and vilify his *parents*. Saul did not intend to reproach his wife personally, but to intimate his wrath against her son. This treatment is acutely felt by the children. In every Eastern family, the great object of respect and devotion is the mother. Witness the familiar expression, 'Pull my father's beard, but do not speak ill of my mother.' In Africa, maternal affection is always conspicuous, and creates a correspondent return of tenderness in the child. 'Strike me,' said a traveller's servant to his master, 'but do not curse my *mother*.'"—URQUHART'S *Spirit of the East;* and Note on this passage in *Treasury Bible.*

CHAPTER XVII.

FUNERAL RITES.

LAMENTATIONS FOR THE DEAD — MOURNING FOR HOSSEIN — MOURNING WOMEN — VIOLENT GRIEF OF THE MOURNERS — SIGNS OF MOURNING — FORTY DAYS' MOURNING — OPEN BIERS — SITTING, A POSTURE OF MOURNING IN THE EAST — BURNING AND EMBALMING — FUNERAL OF A JEWESS IN POLAND.

LAMENTATIONS, &c. FOR THE DEAD.

GENESIS xlv. 2.

"And he wept aloud: and the Egyptians and the house of Pharaoh heard."

EXODUS xxxiii. 4—6.

"And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments. For the Lord had said unto Moses, Say unto the children of Israel, Ye are a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may know what to do unto thee. And the children of Israel stripped themselves of their ornaments by the mount Horeb."

LEVITICUS xix. 28.

"Ye shall not make any cuttings in your flesh for the dead, nor print any marks upon you: I am the Lord."

DEUTERONOMY xiv. 1.

"Ye shall not make any baldness between your eyes for the dead."

1 KINGS xviii. 28.

"And they cried aloud, and cut themselves after their manner, with knives and lancets, till the blood gushed out upon them." (Jer. xvi. 5—7.)

JOB i. 20.

"Then Job arose, and rent his mantle, and shaved his head, and fell down upon the ground, and worshipped."

PSALM lvi. 8.

"Put thou my tears into thy bottle."

JEREMIAH ix. 17—18.

"Call for the mourning women, that they may come; and send for cunning women, that they may come: and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush *out with* waters." (Amos v. 16.)

JEREMIAH xxii. 18.

"...They shall not lament for him, saying, Ah my brother! or, Ah sister! they shall not lament for him, saying, Ah lord! or, Ah his glory!" (1 Kings xiii. 30.)

EZEKIEL xxiv. 17.

"Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and put on thy shoes upon thy feet, and cover not thy lips, and eat not the bread of men."

MATTHEW ix. 23.

"...Jesus came into the ruler's house, and saw the minstrels and the people making a noise."

LUKE xxiii. 48.

"And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned." (xviii. 13.)

MOURNING FOR HOSSEIN.

Mr. Morier witnessed the celebration which takes place annually in Persia, of the death of Hossein,* grandson of Mahomet, who was slain. The commemoration of this event awakens the strongest passions of the Persians, entertaining, as they do, the highest veneration for the person of Hossein. "I have seen the most violent of them as they vociferated, Ya Hossein! walk about the streets almost naked, with only their loins covered, and their bodies streaming with blood by the voluntary cuts which they have given to themselves,

* Hossein was the grandson of Mahomet, and was by the Persians believed to be the rightful Khalif: he was, however, rejected by the majority of the followers of Mahomet, and was slain by the troops of his rival. The Persians mourn for him annually.

either as acts of love, anguish, or mortification.—MORIER'S *Second Journey into Persia*, pp. 176, 177.

On entering a large assembly of Persians, "we found them clad in dark coloured clothes, which, accompanied with their black caps, their black beards, and their dismal faces, really looked as if they were afflicting their souls. We observed that '*no man did put on his ornaments.*' They neither wore their daggers nor any part of their dress which they look upon as ornamental. A priest without, surrounded by the populace, read a part of the tragic history of Hossein, which soon produced a great effect upon the audience. Most of them appeared to cry very unaffectedly. In some of these mournful assemblies, it is the custom for a priest to go about to each person at the height of his grief, with a piece of cotton in his hand, with which he carefully collects the falling tears, and which he then squeezes into a bottle, preserving them with the greatest caution. Some Persians believe that in the agony of death, when all medicines have failed, a drop of tears, so collected, put into the mouth of a dying man, has been known to revive him; and it is for such use that they are collected. . . . .

"In front of the palace a circle of the king's own tribe were standing barefooted, and beating their breasts in cadence to the chaunting of one who stood in the centre, and with whom they now and then joined their voices in chorus. Smiting the breast is an universal act throughout the mourning; and the breast is made bare for that purpose, by unbuttoning the top of the shirt."—MORIER'S *Second Journey*, &c., pp. 178, 179.

"The Moollâhs say, the angels descend and catch the tears of those who weep, on this occasion, to be preserved and presented as passports into Paradise."—PERKIN'S *Residence in Persia*, &c., p. 209.

On the occasion of a death in the East, the women of the family break out into the most violent lamentations, *crying out*, "O my master! O camel of the house!

O my misfortune!" But there are certain individuals who make it their *business* to weep for the dead, and who offer their services on all such occasions "*for a consideration;*" depending on such exertions for their livelihood. That is to say, there are women who may be hired to attend on the corpse, and to aid the mourners in bewailing the death of their friend, which they do with the most violent gesticulations, weeping, shrieking, rending their clothes, and by other means intimating an intensity of sorrow, (which it is needless to say they cannot feel,) for the loss their employers have sustained. The Jewish doctors inform us that this practice was so common, that the poorest man in Israel, when his wife died, would hire at least *one* mourning woman.

The root of this singular custom appears to be, that the Eastern nations require manifestations of strong feeling to be marked and exaggerated. Hence their emotions, particularly those of grief, have a most violent expression; and still unsatisfied with their own sorrow, which they thought yielded too little honour to the dead, they made an art of mourning, and employed in it women of shrill voices, copious of tears, and skilful in lamentations and in praises of the departed. When a person in a family died, it was usual for the female relatives to seat themselves on the ground in a separate apartment, in a circle, in the centre of which sat the wife, daughter, or other nearest relative; and thus, assisted by the mourning women, conducted their loud and piercing lamentations. At intervals the mourning women took the leading part, on a signal from the chief mourner, and then the real mourners remained comparatively silent, but attested their grief by sobs, by beating their faces, tearing their hair, and sometimes wounding themselves with their nails, joining also aloud in the lamenting chorus of the hired mourners. In Egypt each woman brings with her a tambourine, beating it, and exclaiming several times, "Alas for him!" and the female relations and friends of the deceased, with dishevelled hair, and

sometimes with rent clothes, cry in like manner, "Alas! for him!" Among the Romans similar usages obtained. Mourners were placed at the dead man's door, who, by their bare breasts, which they often smote, their mournful plaints, and profuse tears, sought to move the minds of the spectators to admiration of the departed, and compassion for his friends. The same custom is still retained among the Irish at their funeral feasts, or *wakes*.

Singing and music of a mournful kind, is much used in the East on solemn occasions. We read in the Scriptures of singing men and singing women, who were particularly skilled in vocal performances; and in Egypt, even now, women who play on tabors, and sing mournful airs to the sound of that instrument, are called in to bewail the dead.* The concourse in places where people lie dead is incredible. Everybody runs thither—the

* Nahum ii. 7.

poor and the rich. Sir J. Chardin says, (with reference particularly to the passage in Gen. xlv. 2, on the house of Pharaoh *hearing* Joseph when he wept,) that the sentiments of joy or of grief among the Eastern nations are ungoverned and excessive. "When any one returns from a long journey, or dies, his family burst into cries, that may be heard twenty doors off. I was lodged, in the year 1676, at Ispahan, near the royal square. The mistress of the next house to mine died at the time. The moment she expired, all the family, to the number of twenty-five or thirty people, set up such a furious cry, that I was quite startled, and was above two hours before I could recover myself. (This happened in the middle of the night, and Sir John imagined that his own servants were actually murdered.) These cries continue a long time, then cease all at once. They begin again as suddenly at day-break. It is this suddenness which is so terrifying, together with a greater shrillness and loudness than one can easily imagine."

Ezekiel was directed to bind the tire of his head upon him. To uncover the head was a sign of mourning. In the days of Job, no covering besides the hair seems to have been worn; therefore in the time of his affliction, he merely shaved his head; but in the days of Ezekiel, turbans, such as are now common in the East, were probably used, and these were cast aside in time of mourning.

Put on thy shoes upon thy feet. In Barbary, the relations of the deceased, for seven days after the interment, stir not abroad; or if by some extraordinary occasion they are forced to go out of doors, it is without shoes, which is a token with them that they have lost a dear friend.

Cover not thy lips. The Jews in Barbary, when returning from the grave in which they have deposited a friend, go to the house of the deceased, where one as chief mourner receives them, with his jaws tied up with a linen cloth, after the same manner that they bind up

the dead; and thus muffled, the mourner goes for seven days, during which time the rest of his friends come twice every four-and-twenty hours to pray with him. The Jewish law directed the leper, who was in truth as one dead, (Leviticus xiii. 45,) to put a similar covering upon his lips.

And eat not the bread of men. This alludes to the funeral feasts made in these countries, when provisions were sent to the house of the deceased, by the neighbours, friends, or relations; and where the word *comforting* is employed, it is in reference to these feasts. Of this bread of other men Ezekiel was not to partake, as was usual in times of mourning. The instructions given to him appear to run thus:—"Thou shalt not cry out with the vehement noises common in thy country; thou shalt not weep with bitter sobbings, nor even suffer tears to start; on the contrary be silent and assume none of the usual forms of mourning. Wear thy turban, and thy shoes, muffle not up thy face, and eat not the bread prepared by the humane for the afflicted."—HARMER'S *Observations*, vol. iii., pp. 2. 8—18. 34, note.

In order to understand how making a space bald between the eyes could be an expression of grief, we must know something of the Eastern ideas of beauty. Black hair is most esteemed among the Persians, as well on the head, as on the eyebrows, and in the beard. They think the largest and thickest eyebrows the most beautiful, especially when they are of such a size as to touch one another. The Arab women have the most beautiful eyebrows of this sort. The Persian women, when they have them not of this colour, tinge and rub them with black, to make them the larger. They also make a black spot in the lower part of the forehead, a little below the eyebrows. When therefore they were in trouble, they disfigured themselves by taking away this ornament, and making a space bald between their eyes. There was also doubtless something peculiarly connected with idolatry in this custom, since it is

forbidden, while shaving the head is allowed.—SIR J. CHARDIN; see HARMER'S *Observations*, vol. iii., pp. 14, 15.

FORTY DAYS MOURNING.

GENESIS l. 3.

"And forty days were fulfilled for (Jacob); for so are fulfilled the days of those which are embalmed: and the Egyptians mourned for him threescore and ten days."

The Patriarch Jacob was embalmed according to the Egyptian process; his remains lay in nitre *thirty* days, for the purpose of drying up all superfluous moisture; and during the remaining *forty* days, they were anointed with gums and spices to preserve them.

"Towards the close of the first Thursday after a funeral in Egypt, the women of the family of the deceased again commence a wailing in their house, accompanied by some of their female friends. On the Friday morning the women repair to the tomb. The same ceremonies are repeated on the same days of the next two weeks, and again on the Thursday and Friday which complete, or next follow, the first period of *forty days* after the funeral."—LANE'S *Modern Egyptians*, vol. ii., p. 306.

OPEN BIERS.

LUKE vii. 12–15.

"Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the only son of his mother, and she was a widow: And when the Lord saw her, he had compassion on her, and said unto her, Weep not. And he came and touched the bier: and they that bare him stood still. And he said, Young man, I say unto thee, Arise. And he that was dead sat up, and began to speak. And he delivered him to his mother."

In describing the funeral rites, &c., of the Greeks, Mr. Hartley writes,—"Very frequently, whilst you are silently engaged in your apartment, the stillness of a Turkish town, where no rumbling of wheels is ever heard, is interrupted by the distant sound of the funeral chaunt of the Greek priests. As the voices grow more loud, you hasten to the window to behold the procession. The priests move first, bearing their burning tapers, and by their dark and flowing robes give an idea of mourning in harmony with the occasion. The corpse is always exhibited to full view. It is placed upon a bier, which is borne aloft upon the shoulders, and is dressed in the best and gayest garments possessed by the deceased. I have sometimes seen a young female, who had departed in the bloom of life and beauty, adorned rather as a *bride to meet the bridegroom*, than as one who was to be the tenant of the chamber of corruption. The young man at Nain, who was restored to life by the command of our Saviour, was doubtless carried on a bier of this kind. When our Lord intimated the design of interposing in his favour, *they that bare him stood still.* And when the miraculous energy was exerted, *he that was dead sat up, and began to speak.*

"The closing part of the Greek burial service commencing with the words, 'Come, and impart the last embrace,' is very affecting. The friends of the departed press forward from every part of the church, and kiss his cold and pallid lips, and weep over him.* It is considered a very peculiar mark of disrespect to neglect this last office of affection."—HARTLEY'S *Researches*, pp. 107, 108.

* Among the Hebrews, the eyes of the deceased were closed by the nearest relative, who also gave the parting kiss to the lifeless corpse. Gen. xlvi. 4.

SITTING, A POSTURE OF MOURNING IN THE EAST.

ISA. iii. 26.

" ...She being desolate, shall sit upon the ground."

LAM. ii. 10.

" The elders of the daughter of Zion sit upon the ground, and keep silence : ... the virgins of Jerusalem hang down their heads to the ground." (i. 1.)

EZEK. xxvi. 16.

" Then all the princes of the sea shall come down from their thrones,...they shall sit upon the ground."

MATT. xxvii. 61.

" And there was Mary Magdalene, and the other Mary, sitting over against the sepulchre." (John xi. 31.)

Sitting is, among the Jews, the posture expressive of grief. After the decease of a parent, the children sit for seven days, on very low stools, without shoes, as mourners for the dead.*

Mr. Wilson speaks of finding a crowd of women, " *sitting* around a *recently dug grave* (at Bethlehem), lamenting the loss of a native of the village, whose body was laid in it. Many of them *hung down their heads* upon their breasts ; others were wringing their hands, and wept bitterly, looking at the same time into the grave."

.....

" The Jews lamented their dispersion in a similar posture. ' By the rivers of Babylon there we *sat down ; yea, we wept,* when we remembered thee, O Zion.' In reference to these, one of the prophets alludes to the desolation of Judea, on account of sin. ' She being desolate, shall sit upon the ground.' And it may be added, as a

* See a work entitled, "Both one in Christ," by A. M. Myers, p. 62.

very striking fact, that Judea is symbolically represented on Roman medals by the figure of a female, in a sitting posture, at the foot of a palm-tree, with her head bent, as if she were letting fall her tears upon the ground. The legend is 'JUDEA CAPTA. *'" — RAE WILSON'S *Travels*, vol. i., pp. 275—277.

"A woman came hastily out from the village, and seating herself on the ground, under a tree near us, bewailed most bitterly, throwing the sand over her head with frantic gesticulations, which lasted about twenty minutes; when her husband, with whom we heard she had quarrelled, came, and with difficulty drew her off." —IRBY & MANGLES, p. 178.

BURNING FOR THE DEAD—EMBALMING.

GEN. l. 2. 26.

"And Joseph commanded...the physicians to embalm his father: and the physicians embalmed Israel.

"...Joseph died...and they embalmed him, and he was put in a coffin in Egypt."

2 CHRON. xvi. 14.

"And they buried (Asa) in his own sepulchres, which he had made for himself in the city of David, and laid him in the bed which was filled with sweet odours and divers kinds of spices prepared by the apothecaries' art: and they made a very great burning for him." (xxi. 19.; Jer. xxxiv. 5.)

JOHN xix. 39, 40,

"And there came also Nicodemus...and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury." (xi. 44.)

* This coin was struck by Vespasian, on the capture of Jerusalem. The palm-tree is an emblem of Judæa, the woman of Jerusalem.

Almost all Eastern nations practise some kind of embalming. The Jews, after washing a corpse, used to cover it with a quantity of spices, &c., for several days together. After this, they wrapped the body in linen bandages. Another custom among the Hebrews was, to make a great burning of all sorts of spices in honour of their departed rulers. Sometimes they burned in this fire the clothes and armour of the deceased.

"The Egyptians had their different methods of embalming their dead bodies,...according to the expense the persons who presented the dead bodies to the mummy-makers chose to incur....In the most perfect specimens of their art, they extracted the brain through the nostrils....They then made an incision in the side, through which they drew out the intestines. These they cleansed thoroughly, washing them with palm-wine, and afterwards covering them with pounded aromatics. They then filled the body with powder of pure myrrh, cassia, and other spices....Having sewn up the body, it was covered with nitre for the space of seventy days.... At the end of this period, being first washed, it was closely wrapped in bandages of cotton, dipped in a gum. ...It was returned to the relations, who enclosed the body in a case of wood, made to resemble a human figure, and placed it against the wall in the repository of their dead. This was the most costly mode of embalming."—HERODOTUS.

"Such people as could afford it would have a case to be buried in, on which the history of their lives was painted; and those who could not afford a case, were contented to have their lives written on papyri, rolled up, and placed above their knees....In the appearance of the cases there is a great difference; some are exceedingly plain, others more ornamented, and some very richly adorned with figures, well painted. The cases are generally made of Egyptian sycamore; apparently, this was the most plentiful wood in the country, as it is usually employed for the different utensils. All the

cases have a human face, male or female. Some of the large cases contain others within them, either of wood or of plaster, painted. The inner cases are sometimes fitted to the body of the mummy; others are only covers to the body, in form of a man or woman.... Some of the mummies have garlands of flowers, and leaves of the acacia or sual-tree, over their heads and breasts. This tree is often seen on the banks of the Nile....The flower, when fresh, is yellow, and of a very hard substance...The leaves also are very strong, and though dried and turned brown, they still retain their firmness.... The wooden case is first covered with a layer or two of cement,...and on this are sometimes cast figures,...for which they make moulds cut in stone. The whole case is painted; the ground generally yellow, the figures blue, green, red, and black....The whole of the painting is covered with a varnish, which preserves it very effectually."—BELZONI'S *Travels*, pp. 169, 170.

FUNERAL OF A JEWESS AT LEMBERG IN AUSTRIAN POLAND.

"Near sunset we had the opportunity of witnessing the funeral of an old Jewess. The dead body was carried on a bier, covered with a black pall; the men in their ordinary clothes followed, and a throng of women and children brought up the rear... At the gate of the burying-ground, one woman uttered a loud and piercing cry, which she continued as they proceeded. Arriving at a small portico or covered walk at the grave-yard, they set down the bier, and uncovered the face of the dead. All the relations gathered round, and, bending over the corpse till their lips almost touched the lips of the deceased, entreated her to forgive them if they had injured her in any way. After this, they proceeded to the grave, and the body alone was lowered down into it, with the face uncovered. Several of the women now joined in a loud and bitter wail; but their tears and

lamentations were only feigned, for all of a sudden, they stopped and began to scold, or appeared utterly careless. A white linen pillow was next produced, to be laid under the head of the deceased, on which there was a scramble among the women which should be the foremost in filling it with earth. The scene of asking forgiveness from the dead woman was renewed with great vehemence....The *hazan* or chanter, being hired by the relatives for the purpose, stood by the open grave, and repeated many prayers for the dead. This done, the body was covered in, and the company returned to the portico, where the eldest son, standing in the midst, read, from off a board hung on the wall, another prayer for his dead mother....Before leaving the burying-ground, each individual washed his hands in water that stood in earthen jars near the gate for this purpose; for the Jews believed that evil spirits hover about the grave-yard, and would have access to them if they were at all defiled by the dead body."—*Narrative of a Mission of Enquiry to the Jews*, pp. 465, 466.

CHAPTER XVIII.

SALUTATIONS—MARKS OF RESPECT—PRESENTS—SIGNIFICANT ACTIONS.

SALUTATIONS—SENDING DEPUTATIONS—RIDING ON THE ROYAL HORSE — SPREADING GARMENTS IN THE WAY—FIXING A SPEAR BESIDE A GREAT MAN — CONCEALING THE FEET—PUTTING OFF THE SHOES—DISMOUNTING—KISSING THE HAND, FEET, ROBE, &C.—KISSING THE GROUND—PRESENTS—PRESENTS TO PUBLIC DANCERS—SIGNIFICANT ACTIONS MUCH USED IN THE EAST—SMITING ON THE MOUTH—TOKEN OF ENMITY—SIGN OF ANGER.

SALUTATIONS.

GEN. xxxiii. 4.

"And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept."

xlv. 14.

"And (Joseph) fell upon his brother Benjamin's neck, and wept; and Benjamin wept upon his neck." (Luke xv. 20. Acts xx. 37.)

2 KINGS iv. 29.

"Then he said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way: if thou meet any man, salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child."

PSALM cxxix. 8.

"Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord."

"We wish you good luck in the name of the Lord."*

* Prayer Book version.

MATT. v. 47.

"If ye salute your brethren only, what do ye more than others?"

LUKE x. 4.

"Carry neither purse, nor scrip, nor shoes: and salute no man by the way."

xxii. 48.

"Judas, betrayest thou the Son of Man with a kiss?"

JOHN xiv. 27.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you."

xx. 19.

"Then . . . . came Jesus and stood in the midst, and saith unto them, Peace be unto you."

2 CORINTHIANS xiii. 12.

"Greet one another with an holy kiss."

More intimate relations, and those of equal age and dignity, *naturally* kiss the hand, head, or shoulder. "It was interesting," observes a traveller, speaking of the friendly tribes of Arabs, "to see their meeting in the desert: from their wandering habit of life, and their frequent and distant journeys, they seldom meet; but when they do, the pressing of the hand to the heart, the kiss on the cheek, the passionate exclamations and gestures of joy, prove the sincerity and fervour of their feelings."—CARNE'S *Eastern Letters*, p. 206.

"This is, indeed, the land of good wishes and overflowing compliments. Every passer-by has his "God bless you!" Conversation is sometimes among strangers made up of a very large proportion of these phrases; for example,—"Good morning!" Answer, "May your day be enriched!" "By seeing you." "You have enlightened the house by your presence." "Are you

happy?" "Happy; and you also?" "Happy." "You are comfortable, I am comfortable;" meaning, "I am comfortable, if you are." These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In the southern half of Palestine, I subsequently found the ordinary salutation between persons on the road to be literally, "Good luck!" to which the person saluted replies, "May God give you good luck!" JOWETT'S *Researches in Syria*, &c., p. 90.

The common Eastern salutation is, "Peace be with you!" the speaker laying his right hand upon his heart. The answer is, "With you be peace." Aged people are inclined to add, "And the mercy and blessing of God." A traveller in the desert,* writes:—"Through all the route we had met few passengers. One or two caravans, or a lonely wanderer with his camel, had passed at times, and given us the usual salute of 'Peace be unto you!' Our blessed Lord therefore gave the usual salutation to his disciples; and since the salutations of the world in general are too apt to be mere forms, he adds, that he gave them a *real*, and not a fleeting blessing, 'Not as the world giveth give I unto you.'"

The Mohammedans of Egypt and Syria never salute a Christian with "Peace be with you!" they content themselves with saying, "Good-day to you!" or, "Friend, how do you do?" and of this the Christians are perhaps themselves the cause; for a traveller relates, that the Greek merchants did not seem at all pleased with his saluting Mohammedans in the Mohammedan manner. In the like spirit, the Roman Catholics of some provinces of Germany never address the Protestants that live among them with the form common among themselves, namely, "Jesus Christ be praised;" and when such a thing happens by mistake, the Protestants never return it after the manner in use among Roman

* Mr. Carne. See his *Letters*, p. 190.

Catholics, "For ever and ever, Amen!" After this, the words of our Lord in Matthew v. 47, need no further commentary. The Jews would not address the wonted greeting to either heathens or publicans; the publicans would use it to their countrymen that were publicans, but not to heathens.

The Eastern salutations often took up much time. In Egypt the common people reciprocally clap each other's hands when they meet, twenty or thirty times together, saying, "How do you do?" "I wish you good health;" and then ask many friendly questions about each other's family, &c., mentioning the names of the children. Elisha, therefore, who was anxious for the immediate recovery of the Shunamite's son, bade Gehazi not to tarry to salute those he met. When our Saviour gave his disciples the same command, he may have meant that they should not delay the work on which they were sent. — NIEBUHR: MAILLET'S *Description de l'Egypte;* HARMER'S *Observations.*

"An incidental occurrence shewed us the meaning of Elisha's command to his servant Gehazi, to salute no man by the way. A Bedouin acquaintance of one of our camel-drivers, meeting him on the road, the two friends occupied no small time in salutation. They kissed each other five times on the cheek, holding the hand at the same time; then asked three or four questions of each other, and not till this was done did they resume their journey. If Gehazi, a man so well known, had done this to every one he met, he would not have reached Carmel before his master."—*Narrative,* p. 110.

SENDING DEPUTATIONS.

NUMBERS xxii. 15.

"And Balak sent yet again princes, more, and more honourable than they."

WHEN the English ambassador to Persia drew near Ispahan, he was met by the confidential officer of the governor of Ispahan, by a learned man of the city, and by several other men of respectability. These deputations are called openers of the way, and are one of the principal modes among the Persians of doing honour to their guests. The more distinguished the persons sent, and the greater the distance to which they go, so much more considerable is the honour. On the day of the entry of the embassy into Ispahan, it was first met by the youngest son of the second vizier of Persia, a boy of about thirteen years of age, who received the ambassador with all the ease of an old courtier, making the usual compliments of "You are welcome; you have done us honour. Are your spirits good? how is your health? you have no ailing?" Men of consequence in the city at different intervals presented themselves; and at length two of the brothers of the vizier paid their respects to the ambassador. At length the governor in person came out a mile from the city to meet him. This succession of personages, whose rank increased as we approached the city, may bring to mind the "princes, more, and more honourable," which Balak sent to Balaam. — MORIER'S *Second Journey through Persia*, &c., pp. 127—129.

RIDING ON THE ROYAL HORSE.

ESTHER vi. 7—9.

"For the man whom the king delighteth to honour, let the royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and the

crown royal which is set upon his head; and let this apparel and horse be delivered to the hand of one of the king's most noble princes, that they may array the man withal whom the king delighteth to honour, and bring him on horseback through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour."

The following account of the manner in which a person is treated in Africa upon his turning Mohammedan, singularly agrees with the honours here men-

tioned. "Such a person is to get on horseback, on a stately steed, with a rich saddle and fine trappings—he is also richly habited, and has a turban on his head—but nothing of this is to be called his own. The horse, with him on his back, is led all round the city, which he is several hours in doing. He is attended with drums,

and other music, and twenty or thirty stewards, who are under the serjeants. These march in order on each side of the horse, with naked swords in their hands. The crier goes before, with a loud voice giving thanks for the proselyte that is made."—PITT'S *Account of the Religion and Manners of the Mohammedans.* See HARMER'S *Observations,* vol. ii. pp. 305—397.

SPREADING GARMENTS IN THE WAY.

MATT. xxi. 8.

"And a very great multitude spread their garments in the way."

"The Bethlehemites are a restless race, prone to tumult and rebellion, and formerly living in frequent strife with their neighbours of Jerusalem and Hebron. In the rebellion of 1834 they naturally took an active part; and the vengeance of the Egyptian government fell heavily upon them....When some of the inhabitants were imprisoned, and all were in deep distress, Mr. Farran, the English Consul at Damascus, was on a visit to Jerusalem, and had rode out with Mr. Nicolayson (missionary) to Solomon's Pools. On their return, as they rose the ascent to enter Bethlehem, hundreds of the people, male and female, met them, imploring the Consul to interfere in their behalf, and afford them his protection; and all at once, by a sort of simultaneous movement, 'they spread their garments in the way' before the horses. The Consul was affected unto tears, but had, of course, no power to interfere."—ROBINSON'S *Researches,* vol. ii. pp. 161, 162.

FIXING A SPEAR BESIDE A GREAT MAN.

1 SAMUEL xxii. 6.

...."Now Saul abode in Gibeah under a tree in Ramah, (margin, under a *grove* in a *high place,*) having his spear in his hand, and all his servants were *standing* about him."

1 SAMUEL xxvi. 7.

"...And, behold, Saul lay sleeping within the trench, and his spear stuck in the ground at his bolster; but Abner and the people lay round about him."

Mr. Morier saw a Persian governor reposing himself after the fatigue of a long journey, being extended under a shed fast asleep on the ground, with a spear stuck at his helmet head, which now, as in the days of Saul, marks the spot where a man of consequence reposes.—MORIER'S *Second Journey through Persia, &c.*, p. 115.

When Dr. Pococke was travelling in company with an Eastern governor of distinction, they passed one night in a *grove of palm-trees.*

On another occasion he speaks of visiting the lieutenant of another governor, and finding him sitting on a carpet and cushions, which were laid on a *height*, with the standard beside him. The words of the sacred historian, "his spear *in his hand*," may be translated, "*at* his hand," *i. e., beside* him; and it is certain, when a long pike is carried before a company of Arabs, it is a mark that a prince is among them; and when he alights, and the horses are fastened, the pike is fixed.—DR. POCOCKE'S *Description of the East.* See HARMER'S *Observations*, vol. ii. pp. 433—435.

CONCEALING THE FEET.

ISAIAH vi. 2.

"Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly."

"When a person sits down in the East," writes Sir J. Chardin, "it is a great mark of respect to conceal his feet, and to look down on the ground. When the sovereign shows himself in China and Japan, every one casts his looks on the earth, and no one is permitted to look on the king."—SIR JOHN CHARDIN.

PUTTING OFF THE SHOES.

EXODUS iii. 5.

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

PSALM. lx. 8.

"Over Edom will I cast out my shoe."

The casting off the shoe in ancient times, in the East, was a sign of dominion. To put off their shoes, was a mark of reverence. Maundrell was obliged, in some cases where he visited private individuals, to comply

with this custom. Another traveller says, that, at the doors of an Indian pagoda, as many slippers and sandals are seen as there are hats hanging up in our churches. The Egyptians, also, do not permit any one to enter their temples with shoes on, because shoes being made

of the skin of dead animals are regarded as polluting them; and the Turks always leave their shoes at the entrance of their mosques.

DISMOUNTING.

GENESIS xxiv. 64.

"And when she saw Isaac, she lighted off the camel."

1 SAMUEL xxv. 23.

"And when Abigail saw David, she hasted, and lighted off the ass." (See 2 Kings v. 21; Judges i. 14.)

The alighting of those that ride, is considered in the East as an expression of deep respect. Dr. Chandler writes, "We met a Turk, a person of distinction, as appeared by his turban. Our Janizary and Armenians respectfully alighted, and made him a profound obeisance, the former kissing the rim of his garment."

"We met an Arabian lady," writes Niebuhr, "attended by a servant. In respect to our sheik, she quitted the road, alighted from her camel, and passed us on foot. Another woman veiled, and walking on foot, who happened to meet us in so narrow a part of the valley of Genna, that she could not avoid us, sat down as we passed, and turned her back upon us. I gave her the salutation of peace; but my conductors told me, that she had turned her back in respect to us as strangers, and that I had done wrong in saluting her."—*Travels in Arabia, &c.*, vol. i. pp. 188, 189.

KISSING THE HAND, FEET, ROBE, &c.

KISSING THE GROUND.

JOB xxxi. 26, 27.

"If I beheld the sun when it shined, or the moon walking in brightness, and my heart hath been secretly enticed, or my mouth hath kissed my hand....

PSALM. lxxii. 9.

"They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust."

ISAIAH xlix. 23.

"They shall bow down to thee with their face toward the earth, and lick up the dust of thy feet."

MAT. xviii. 26, 29.

"The servant therefore fell down, and worshipped him....And his fellow-servant fell down at his feet, and besought him."

xxviii. 9.

"They came and held him by the feet, and worshipped him"...

LUKE v. 8.

" ... He fell down at Jesus knees." (viii. 41 ; Mark vii. 25.)

vii. 45.

" Thou gavest me no kiss."

viii. 44.

" ... (She) touched the border of his garment."—(Zech. viii. 23.)

Inferiors among the Arabs, out of deference and respect, kiss the feet, the knees, or the garments of their superiors—and the women that wait on the Arab prin-

cesses sometimes kiss the *border* of their robe. An Eastern traveller who attended an English consul on a visit to the chief of Tripoli, says that the two interpre-

ters of the consul kissed the chief's garment, and put it to their foreheads. To kiss the hand of a superior is likewise a mark of reverence—as is also kissing the beard, as Joab did.

Sometimes in the East, when an inferior comes to pay his respects to a superior, he takes the superior's hand, and kisses it, putting it afterwards to his forehead. In their religious worship, the Mohammedans begin with bringing their two thumbs together, and kissing them three times, and at every kiss touching their foreheads with their thumbs. When they cannot kiss the hand of a superior, they kiss their own, and put it to their foreheads.

They venerate an unseen being whom they cannot touch, in much the same manner; and the ancient idolators also thus worshipped beings they could not touch. It is to this that Job refers, "If my mouth hath kissed my hand," in worship of the host of heaven. —PITT'S *Account of the Mohammedans.* See HARMER'S *Observations,* vol. ii. pp. 339, 340.

This mode of paying adoration, by kissing the hand, is mentioned and described by Pliny.—*Nat. Hist.,* xxviii. 2.

Niebuhr, describing his visit at the court of the Imam (or prince) of Sana, in Arabia, writes, "We were first led up to the Imam, and were permitted to kiss both the back and the palm of his hand, as well as the hem of his robe. It is an extraordinary favour when the Mahometan princes permit any person to kiss the palm of the hand. There was a solemn silence through the whole hall. As each of us touched the Imam's hand, a herald proclaimed, 'God preserve the Imam!' All who were present repeated those words aloud after him."—NIEBUHR'S *Travels,* vol. i. p. 399.

MAT. xxviii. 9.—"Exactly this kind of reverence may be seen daily amongst the Hindoos. A Hindoo disciple, meeting his religious guide in the public street, prostrates himself before him, and rubs the dust of his

feet on his forehead and breast."—WARD'S *View of the Hindoos*.

It is usual among the Persians to pay homage to their sovereign by kissing the earth, or touching it with their foreheads : and when one prince has been conquered by another, the same custom is observed, as a token of submission and vassalage. An Eastern prince who had been conquered, one day threw himself on the ground,

and kissed the prints that his victorious enemy's horse had made there, repeating some verses in Persian to this effect, " While I shall have the happiness to kiss the dust of your feet, I shall think that fortune favours me," &c

Thus we read in the Psalms that even the wild Arabs, whom the greatest earthly conquerors could never tame, shall bow before the Lord of Glory; yea, they shall become his vassals, and his enemies shall lick the dust. —See HARMER'S *Observations*, vol. ii. pp. 335–338.

"A beggar-boy seeing us approach, bowed to the ground, *kissed* the dust before us, and then, with clasped hands and imploring look, asked an alms."—*Narrative of a Mission to the Jews*, p. 449.

PRESENTS.

GEN. xliii. 11.

"And their father Israel said unto them, If it must be so now, do this; take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices, and myrrh, nuts, and almonds."

xlv. 22.

"(Joseph) gave each man changes of raiment; but to Benjamin he gave three hundred pieces of silver, and five changes of raiment."

JUDGES iii. 18.

"And when he had made an end to offer the present, he sent away the people that bare the present."

1 SAM. ix. 7,

"But, behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and there is not a present to bring to the man of God: what have we?"

xviii. 4.

"And Jonathan stripped himself of the robe that was upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle."

2 SAM. xvii. 27—29.

"Barzillai brought basons, and earthen vessels, and wheat, and barley, &c., for David."

1 KINGS xiv. 3.

"Take with thee ten loaves, and cracknels, and a cruse of honey, and go to him."

2 KINGS viii. 9.

"So Hazeel went to meet him, and took a present with him, even of every good thing of Damascus, forty camels' burden."

ESTHER vi. 8, 9.

"Let the royal apparel be brought, which the king useth to wear...that they may array the man withal whom the king delighteth to honour."

PSALM lxxii. 10.

"The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts."

AMOS ii. 6.

"They sold the righteous for silver, and the poor for a pair of shoes." (viii 6.)

Presenting gifts is one of the most general customs in the East; they are pledges of mutual friendship, so that the son of Sirach says, "Be ashamed of scorning to give and take;" and so essential are they to civil intercourse, however small in value, that a traveller mentions that when he consented to convey a poor sick man to the place of his destination, the poor creature presented him with a dirty cloth, containing about ten dates!

All great men expect a present from an inferior who visits them, as a token of respect; whether it be a flower, or whether it be an orange, *something* you must bring. Princes often present sums of money in return for gifts, to ambassadors, or strangers of distinction. Silver and gold, raiment of various kinds, are common offerings to those eminent for learning and piety. An Eastern poet of the ninth century, had so many presents

given him, that he was possessed of an hundred complete suits of clothes, two hundred shirts, and five hundred turbans! As the Eastern fashions never alter, it is customary to make immense collections of furniture and clothes.* Vessels for eating and drinking are still presented along with provisions, as in David's time; and princes still expect to be furnished with provisions in time of need, as Barzillai and others supplied David at Mahanaim; and as such assistance is a token of respect, and acknowledgment of the prince's authority, so to refuse it would be as great an insult now, as it was in Saul's and Gideon's days.†

The visits of friends and relations are often from three to eight days in duration, and the whole family often go together; they therefore send before them presents of food suited to their rank and number. The wife of Jeroboam acted something in this way when she went to visit Ahijah.

Horses are frequently offered as presents to great men; and probably asses (which are still much used in Persia) were formerly; thus Moses and Samuel ask of the people of Israel, whose ass they had taken, that is, for riding on.‡ Presents are sometimes very expensive in the East, and are accompanied with great pomp and parade; those gifts which are carried to the house of a bridegroom, and which might be borne by one horse, are laid upon four or five; and jewels which one plate would hold, are placed in fifteen. Alluding to this, we read of making an end of offering the present, and of a number of people that bare it, and thus the presents Benhadad sent to Elisha were borne by forty camels. Presents sent to powerful princes are often regarded as a kind of tribute, and acknowledgment of subjection. The rich clothes of some of the Turkish officers of Tripoli, and those of their wives, are commonly given

* Job xxvii. 16. † 1 Sam. x. 27; Judges viii. 5, 8, 16, 17.
‡ Num. xvi. 15; 1 Sam. xii. 3.

them by those that have causes depending upon them, to induce them to be favourable to their cause, and thus Amos complains, that the Jewish judges were so corrupt that a little silver, and even a pair of shoes, would make them pervert the judgment of the poor and righteous.

The kings of Persia have great wardrobes, where there are always many hundreds of habits ready, designed for presents, and sorted. They pay great attention to the quality or merit of those to whom these vestments or habits are given; those that are given to the great men have as much difference as there is between the degrees of honour they possess in the state.—See BRUCE and MAUNDRELL; SIR J. CHARDIN; HARMER'S *Observations.*

After his introduction to Mahomet Bey, on leaving the governor's presence, Bruce was accompanied by a slave, who presented to him a basket of oranges, which he said were given by order of the Bey. "In that country, it is not the value of the present, but the character and power of the person that sends it, that creates the value; twenty thousand men that slept in Cairo that night, would have thought the day the Bey gave them, at an audience, the worst orange in that basket, the happiest one in their life. It is a mark of friendship and protection, and the best of all assurances. Well accustomed to ceremonies of this kind, I took a single orange, bowing low to the man that gave it me, who whispered me, 'Put your hand to the bottom, the best fruit is there; the whole is for you,—it is from the Bey. A purse was exceedingly visible. I lifted it out; there were a considerable number of sequins in it; I put it in my mouth, kissed it, and said to the young man, 'This is indeed the best fruit, at least commonly thought so, but it is forbidden fruit for me. The Bey's protection and favour are more agreeable to me than a thousand such purses would be!'

"The servant showed prodigious surprise. Nothing appears more incredible to a Turk, whatever his rank

may be, than that any man should refuse money."—BRUCE'S *Travels.*

The presents sent by Cambyses, king of Persia, to the Ethiopian sovereign, consisted of a purple vest, a gold chain for the neck, bracelets, an alabaster box of perfumes, and a cask of wine.—HERODOTUS, bk. iii. 20.

When a treaty between Russia and Persia was concluded, some years since, in the commencement, according to the usual form, the ranks of the two principal persons who were deputed to arrange it had to be specified. The Russian general was found to have more titles than the Persian plenipotentiary, who was therefore at a loss how to make himself appear of equal importance with the other negotiator; but at length, recollecting that, previous to his departure for the place of conference, his sovereign had honoured him by a present of one of his own swords, and of a dagger set with precious stones, to wear which is a peculiar distinction in Persia, and besides had clothed him with one of his own shawl robes, a distinction of still greater value, he therefore designated himself as "Endowed with the special gifts of the monarch, lord of the dagger set in jewels, of the sword adorned with gems, and of the shawl coat *already worn.*"

It will be remembered that the bestowing of dresses as a mark of honour among Eastern nations, is one of the most ancient customs recorded both in sacred and profane history. We may learn how great was the distinction of giving a coat *already worn,* by what is said of Jonathan's love for David, as well as from the history of Mordecai.—MORIER'S *Second Journey through Persia, &c.,* pp. 299, 300.

In describing the worship paid by the Burmese to their God, Gaudama, (whose celebrated pagoda, or temple, is near the city of Rangoon, situated on a small hill, surrounded by many smaller pagodas,) Mr. Malcolm writes:—"I visited the pagoda frequently, about sunrise, as it is the only direction in which one can

ride. There were always twenty-five or thirty worshippers scattered up and down, and on the regular worship days, several hundred. They come and go during the cool of the morning, remaining about fifteen minutes, and amounting, as I was told, on the whole to two or three thousand. Every one brings a present; often a bunch of flowers, or only a few green twigs, plucked on the way; but generally the nicest eatables ready cooked, beautiful bunches of flowers, articles of raiment, &c. The amount of offerings here is very great. Stone vases, some of which will hold fifty or sixty gallons, stand round the pagoda, into which the devotees carefully lay their leafy plates of rice, plantains, cakes, &c. As these are successively filled, appointed persons from among the pagoda slaves* empty them into their vessels, assorting the various kinds. The beautiful flowers remain all night, and are swept out in the morning. The reproof of Jehovah to Israel by the prophet, often came strongly to my mind, as these crowds passed on with their beautiful flowers, and the finest of the fruits of the earth :—'She did not know that *I* gave her corn, and wine, and oil, and multiplied her silver and gold, which they prepared for Baal.'† How boundless the goodness and forbearance of God! 'Will a man rob God?' Yet these rob him of tithes and offerings bestowed on their senseless images, and take *his* fruits of the earth to do honour to the things his soul abhors."—MALCOLM'S *Travels in South-Eastern Asia*, vol. i. p. 81.

PRESENTS TO PUBLIC DANCERS.

MATTHEW xiv. 7.

"He promised with an oath to give her whatsoever she would ask."

* There are in the vicinity of the hill an hundred and fifty families of "Slaves of the Pagoda," who are not allowed to marry, except among themselves.

† Hos. ii. 8.

In the East it is customary for public dancer festivals in great houses, to solicit from the comp they have been entertaining, such rewards as the s tators may choose to bestow. These usually are sm

pieces of money, which the donor sticks on the face the performer. A favourite dancer will have her fa covered with such presents. The silver charger characteristic in this history of the beheading of Joh By an ancient custom in Persia, the queen had a righ on the king's birthday, to demand of him any favo that she thought proper.

SIGNIFICANT ACTIONS MUCH USED IN THE EAST.

JOB xxix. 9.

"The princes refrained talking, and laid their ha on their mouth."

PROVERBS vi. 13.

"He winketh with his eyes, he speaketh with his feet, he teacheth with his fingers."

xi. 21.

"Though hand join in hand, the wicked shall not be unpunished."

MATTHEW vi. 3.

"When thou doest alms, let not thy left hand know what thy right hand doeth."

When the Eastern people wish to be silent, they place their hand upon their mouth to express their intentions by actions, and their sentiments by attitude. Many instances of this practice are to be found. "On our taking possession of Rosetta," (writes Monsieur Dénon,) "at an entertainment which was given, a young Greek came up to me, kissed my shoulder, and with his finger on his lips, without uttering a single syllable, slipped privately into my hand a nosegay which he had brought me. This simple demonstration completely unfolded all his sensations, and was expressive of his political situation, his fears, and his hopes."—DENON'S *Travels in Egypt.*

The expression, "Though hand join in hand," is in the original, hand *to* hand, which also agrees with the custom actually prevailing in Syria. When persons in the East greet each other, they touch their right hands respectively, and then raise them up to their lips and forehead. This is the universal Eastern courtesy, and is used also in token of friendship and *agreement.* The sense therefore is, "Though hand *meet* hand," intimating, that heart assents to heart in the perpetration of wickedness, yet shall not the wicked go unpunished. — See JOWETT'S *Researches in Syria, &c.*, p. 281.

Mr. Jowett thus describes a common Eastern custom, on the occasion of his parting from a Samaritan priest :—

"The manner," writes this gentleman, "in which the priest desired me, on parting, to express our mutual goodwill, was by an action than which there is not one more common in all the Levant. He put the forefinger of his right hand parallel to that of his left, and then rapidly rubbed them together, while I was expected to do the same, repeating the words, 'Right, right,' or, in common acceptation, 'Together, together.'"

It is in this manner that persons express their consent on all occasions,—on concluding a bargain, on engaging to bear one another company, and on every kind of friendly agreement, or good understanding. May not this serve to explain the phrase—"Let not thy left hand know what thy right hand doeth,"—that is, Let not thy heart consent to its own good thoughts with a sinful self-applause. So much is said, in the Old Testament, of speaking with the eyes, hands, and even feet, that it is scarcely understood by Englishmen. They should see the expressive and innumerable gesticulations of foreigners when they converse. Many a question is answered, and many a significant remark conveyed, by even children, who learn this language much sooner than their mother-tongue. Perhaps the expression of Solomon, that the wicked man *speaketh with his feet*, may appear more natural when it is considered that the mode of sitting on the ground in the East brings the feet into view, nearly in the same direct line as the hands,—the whole body crouching down together, and the hands, in fact, often resting upon the feet.—JOWETT'S *Christian Researches in Syria, &c.*, pp. 283, 284

SMITING ON THE MOUTH.

ACTS xxiii. 2.

"And the high-priest Ananias commanded them that *stood* by him to smite him on the mouth."

Among Eastern nations, the shoe is always considered as vile, and to be smitten with it is the last act of ignominy. An Eastern governor, wishing to extort money from two of his subjects, demanded a large sum of them in tribute. They answered the king, that all that was due had been sent; when the latter, enraged at their refusal, commanded them to be beaten, which was done accordingly; and whenever they attempted to say anything in their own defence, they were smitten on the mouth with a shoe, the heel of which was shod with iron.—MORIER'S *Second Journey through Persia*, &c. pp. 94, 95.

TOKEN OF ENMITY.

2 KINGS iii. 19.

"Ye shall mar every good piece of land with stones."

ECCLES. iii. 5.

"A time to cast away stones, and a time to gather stones together."

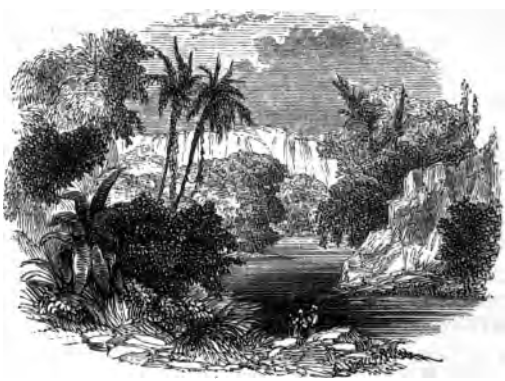
It is a frequent practice in Arabia for persons to place stones on the ground of those with whom they are at variance, as a warning, that any one who dares to till that field shall be slain by them. The Israelites having conquered Moab, probably placed such stones in their best grounds, thus interdicting them from tilling them. The royal preacher's words may signify, in accordance with this ancient custom, "There is a time to give to nations with whom we have been at war, the sign of reconciliation, by removing the stones from their fields; and a time when we must still leave, or place them there, as tokens of displeasure."—HARMER'S *Observations*, vol. iv. pp. 392, 394.

SIGN OF ANGER.

Acts xxii. 23.

"They cried out, and cast off their clothes, and threw dust into the air."

"The reis, who was the foremost of the (angry) party, in feigned paroxysms of anger, threw the sand up in his face, where the perspiration caused it to stick."—*Irby and Mangles*, pp. 74, 75.



CHAPTER XIX.

TRAVELLING.

PREPARATIONS FOR AN EASTERN JOURNEY—ARAB TRAVELLING—CAMEL'S FURNITURE—VEHICLES—BELLS WORN BY HORSES—RIDING A TOKEN OF RANK—MANNER OF RIDING—RUNNING FOOTMEN—GUIDES—ROADS, WAYMARKS, ETC.—NARROW PATHS—MARCH OF THE ISRAELITES—ARAB STAFF—RUNNERS OR POSTS.

PREPARATIONS FOR AN EASTERN JOURNEY.

THE preparations for a journey of some thirty days through the desert, occupied a good deal of time. A tent was to be purchased and fitted up; water-skins were to be procured and kept full of water, which was to be changed every day in order to extract the strong taste of the leather; provisions were to be laid in for a

whole month,...besides all the numerous smaller articles which are essential to the traveller's progress and health, even if he renounce all expectation of convenience and comfort....

We chose a large tent with a single pole. This was folded into two rolls, for which we had sacks; so that it was easily packed and loaded, and suffered little damage on the way. We had large pieces of painted canvass to spread upon the ground under our beds, and found these more convenient than poles or bedsteads; as the mattresses could be rolled up in them during the day, and thus be protected from dust or rain. At a later period, when we came to travel with horses and mules in Palestine, we left our mattresses behind, taking only blankets and other covering, which might by day be thrown over our saddles. Indeed, if he choose, the traveller can very well do without either bed or tent, provided he has cloaks and covering enough to protect him from the night chill. But to us it was important to keep a tolerably full record of our observations; and for this a tent and lights were necessary.

We had wooden boxes, like those of the Mecca pilgrims, for packing many of the articles; but afterwards abandoned them for small sacks and larger saddle-bags of hair-cloth, like those of the Bedawîn. These proved to be more advantageous, as diminishing the bulk of the loads, and thus removing a source of expense, and a cause of grumbling among the camel-drivers and muleteers." —ROBINSON'S *Researches*, vol. i. pp. 49, 50.

"The camels were brought, and we prepared to cross the desert; but the tumult that ensued was such as to lead us to expect the consequences would be serious. The camels and men were all screaming at the full pitch of their voices, the narrow street was crowded with animals and Arabs, and cries and blows were resounding in every direction; it seemed like 'confusion worse confounded.' The Arabs can do nothing without noise, and it is the wisest method to leave them to their own

way, as in a little time they work themselves into quietness, and have all things ready for departure."—HARDY'S *Notices*, p. 29.

ARAB TRAVELLING.

See GENESIS, chapters xxxii. xxxiii.

The manner in which the Arabs travel affords a striking illustration of the way in which Jacob journeyed. Mr. Parsons, who travelled in the East a few years ago, thus described it :—

"First went the shepherds and goatherds, with the sheep and goats in regular flocks. Then followed the camels and asses, with the tents and furniture. Next came the old men and the women, with the boys and girls on foot. The little children were carried by the women, and the elder children carried the lambs and kids. Last of all came the masters of the families. Between each family there was a space of a hundred yards, or more ; so that they did not mix or get confused with each other."

Dr. Buckingham mentions observing "an Arab party, consisting of about a dozen families, halting to pitch their tents in a beautiful little basin, which they had chosen for the place of their encampment, surrounded on three sides by woody hills. The sheikh was the only one of the whole who rode ; the rest of the men walked on foot, as did most of the women also. The boys drove the flocks of sheep and goats ; and the little children, the young lambs, the kids, and the poultry, were all carried in panniers or baskets across the camel's backs. The tents, with their cordage, and the mats, the cooking utensils, provisions, and furniture, were likewise laden upon these useful animals. As these halted at every five steps to pull a mouthful of leaves from the bushes, the progress of their march was very slow ; but the patience of all seemed quite in harmony with the tardy movement of the camel, and it was evidently a matter of indifference to every one of the group, whether they halted at noon or at sunset, since an hour was time

enough for them to prepare their shelter for the night." —BUCKINGHAM'S *Travels*, vol. ii. p. 106.

CAMEL'S FURNITURE.—VEHICLES.

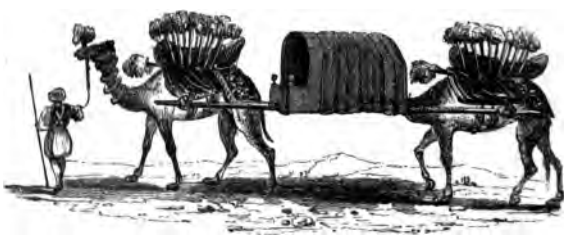
GENESIS xxxi. 34.

"Now Rachael had taken the images, and put them in the camel's furniture, and sat upon them."

CANTICLES iii. 7, 10.

"Behold his bed, which is Solomon's; threescore valiant men are about it, of the valiant of Israel....King Solomon made himself a chariot of the wood of Lebanon. He made the pillars thereof of silver, the bottom thereof of gold, the covering of it of purple, &c."

The caparison of the animals for hire is not very splendid. Arab riding-saddles with stirrups are some-



times given; but they are usually narrow and hard; so that we at last came to prefer the common huge pack-saddles. These are very long and broad, stuffed with a large mass of straw; and cover almost the whole of the poor animal, from whose back they are seldom removed. We had our own stirrups; and usually were able (though not always) to muster a bridle for each of ourselves; while our servants were quite contented if they made out to obtain a halter. — ROBINSON'S *Researches*, vol. ii. p. 144.

The saddles of the camels form part of the furniture of the tent. There is the camel's pack-saddle, the men's camel-saddle, and the ladies' camel-saddle. This latter consists of a heap of carpets and woollen cloaks, rising about eighteen inches over the pack-saddle, so as to afford a commodious seat.

The ladies of some of the Arab tribes ride in a kind of cradle, covered with red-tanned camel-skin; and the sheikh's wives use a saddle much resembling this cradle, but all over stuffed with red camel leather, and covered with similar skins of a large size, floating in the wind. Various coloured cloth cuttings are sometimes hung round the saddle.

The camel's halter is sometimes ornamented with cloth cuttings and ostrich feathers, and small bells of iron are hung round the necks of camels yielding milk. A small bag is kept to put the hair or wool in that may fall from the camels or sheep on the road.—See BURCKHARDT'S *Notes on the Bedouins and Wahabys*, vol. i. pp. 43, 44.

The *tachterwan* "is the only species of vehicle in the East which supplies the place of four-wheel carriages;... (it resembles) a sedan chair, supported before and behind with horses instead of men."

Another kind of *tackterwan* is "a species of tent-bed placed crossway on the back of a mule;" and a third sort resemble two child's cradles, fitted like panniers on the back of a camel. These tackterwans are inclosed

with curtains, and are generally used by women or sick people.—IRBY & MANGLES, pp. 241, 242.

The "bed," or "chariot," of Solomon was probably a splendid palanquin or sedan chair.

BELLS WORN BY HORSES.

ZECHARIAH xiv. 20.

"In that day shall there be upon the bells of the horses, Holiness unto the Lord."

The charger which the English consul at Damietta rode on, a remarkably fine spirited animal, had a bell hung round his neck, which brings us to observe that in the early ages bells appear to have been a symbol of victory or dominion. Thus, as horses were employed in war, and distinguished for strength, stateliness, and courage, these kind of tinkling cymbals became part of their martial furniture. The Jewish warrior adorned his animal with the same ornaments which the prophet foretells shall in future be consecrated to the service of God.—RAE WILSON'S *Travels*, vol. i. p. 145.

"We met a very extensive caravan, being part of the pilgrimage to Mecca, on their return from Damascus—they had green flags, the prophet's banner, flying. There were few camels, the animals being mostly horses and mules, and having all bells attached to them, they made a merry ringing noise."—IRBY & MANGLES, p. 241.

RIDING, A TOKEN OF RANK.

ECCLES. x. 7.

"I have seen servants upon horses, and princes walking as servants upon the earth.

To walk about on foot, is an act of very great humility in Persian estimation. Walking is a part of the service exacted from servants, multitudes of whom are

always attached to a prince and a man of consequence in the East. Many are kept exclusively for that purpose: when a great man goes abroad he is mounted on a horse, whilst his servants surround him, one bearing his pipe, another his shoes, another his cloak, a fourth his saddle-cloth, and so on, the number increasing with the dignity of the master."—MORIER'S *Second Journey through Persia, &c.*, p. 166.

MANNER OF RIDING.

2 KINGS iv. 24.

"Then she saddled an ass, and said to her servant, Drive, and go forward; slack not thy riding for me, except I bid thee."

It is usual in the East for persons when riding to be attended by a servant on foot, who drives the animal. In Egypt, the husband leads his wife's ass; if she has a servant, he goes on one side; but the ass-driver goads on the beast, and when he is to turn, directs his head with a pole.—See POCOCKE'S *Description of Egypt.*

RUNNING FOOTMEN.

"The incident of Elijah running before the chariot of Ahab has been continually brought to my recollection wherever I have been in India by the following custom. Men of distinction have servants running before, and, at the least, two always ran beside the carriage. Even persons on horseback are never without one of these runners. It is astonishing how long these men, accustomed to the business from childhood, can endure. The rider never slacks his pace on their account, and they keep up during the whole drive."—REV. H. MALCOLM.

"Passing through the bazaar, one of the Pasha's beys rode past us, fully armed, mounted on an Arab steed. An Egyptian clothed in white cotton ran before him at

full speed, clearing the way with voice and arms. This vividly recalled to us Elijah girding up his loins, and

running before Ahab's chariot to the gate of Jezreel."—*Narrative of a Mission of Enquiry to the Jews*, p. 49.

GUIDES.

NUMBERS x. 31.

"And he said, Leave us not, I pray thee: forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes."

The importance of a guide in traversing these deserts must be evident. Mr. Bruce informs us that a hybeer is a guide, from the Arabic word *hubbar*—to inform, instruct, or direct; because they are used to do this

office to the caravans travelling through the desert in all directions. They are men of great consideration —knowing perfectly the situation and properties of all kinds of water to be met with on the route, the distance of wells, whether occupied by enemies or not, and if so, the way to avoid them with the least inconvenience. It is also necessary for them to know the places occupied by the Simooms, and the seasons of their blowing in these parts of the desert; likewise those occupied by moving sands. In addition to this they must be acquainted with those places where fuel is to be met with—travellers having suffered severely from the want of this necessary article.

The hybeer generally belongs to some powerful tribe of Arabs (inhabiting the deserts), whose assistance he makes use of to help and protect his caravans; and handsome rewards are always in his power to distribute on such occasions. So Moses might well beg the company of Hobab, who was the prince of a clan, that he might apply to him from time to time for conductors to those small parties he should have occasion to send forth from the main body to different places. (See Numb. xiii., xx., xxxi.)

"The *fit-auraris* (which means literally, front of the army,) is an officer in the Abyssinian service,...always selected from the bravest, most robust, and most experienced men in the army. His duty is to mark out, by a lance, the position most proper for the king's tent; he is expected to know the depth of the rivers, the state of the fords, the extent and thickness of the woods; in short, to be acquainted with the general map of the country. The governor of every province has an officer of this description."—BRUCE'S *Travels.*

ROADS—WAY-MARKS.

PROVERBS viii. 2.

"(Wisdom) standeth by the way in the places of the paths."

ISAIAH iii. 12.

"O my people, they which lead thee cause thee to err, and destroy (swallow up) the way of thy paths."

xl. 3—5.

"The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain, and the glory of the Lord shall be revealed. (Heb. xii. 13.)

lxii. 10.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people,"

[This passage may be thus rendered:

"Pass, pass, the gates;

"Level (even) the way of the people;

(Literal) "*Raise, raise, the raised way;*

"Clear it from every stone;

"Display a standard to the people."]—See CALMET.

JEREMIAH vi. 16.

"Stand ye in the ways, and see, and ask for the old paths...." (xviii. 15.)

xxxi. 21.

"Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest."

Of a night's journey in Persia, Mr. Herbert thus writes:—"The most part of the night we rode upon a paved causeway (raised way) broad enough for ten horses to go abreast; built by extraordinary labour and expense over a part of a great desert, which is so even *that* it affords a large horizon; howbeit, being of a

boggy loose ground upon the surface, it is covered with white salt, in some places a yard deep, a miserable passage! for if either the wind drive the loose salt abroad, which is like dust, or that by accident the horse or camel forsake the causeway, the bog is not strong enough to uphold them, but suffers them to sink past all recovery."

The following is from Sir Thomas Rae's chaplain :— "I, waiting upon my Lord Ambassador two years, and part of a third, and travelling with him in progress with that king (the Mogol), were in one of our progresses... nineteen days, making but short journeys *in a wilderness*, where, *by a great company sent before us, to make those passages and places fit to receive us, a way was cut out and made even*, broad enough for our convenient passage."—See CALMET.

"The road (along the desert) was now marked by pillars, composed of heaps of brick, at distant intervals; the Arabs called these 'ahmoud,' that is, 'pillars.' They are peculiarly useful to the traveller, for it is as easy for one to find his way amidst drifted snow that has covered the tracks and lines of a road, as to find it in this sandy desert; and no doubt to these allusion is made by the prophet, 'Set thee up waymarks, make thee high heaps.' When a hurricane has passed over the desert, the traces in the sand are easily obliterated, which may be alluded to by the prophet, 'O my people, they which lead thee cause thee to err, and destroy (swallow up) the way of thy paths.' "—*Narrative of a Mission of Enquiry to the Jews*, p. 55.

Irwin takes notice of its having been customary to light up fires on the mountains, within view of a town, on the Red Sea, in which he then was, to give notice of the approach of the caravans. These signals are of use on various accounts, more particularly in order that the caravans may be met with assistance.

NARROW PATHS.

"The road is not like a king's highway with us, made before it is travelled, but is made by the feet of the animals that travel it; and as camels generally follow one another, it consists of many narrow paths in one broad way. We counted fifteen or twenty of these narrow paths mingling with each other, in a breadth of thirty or forty yards. Verdure and wild genista often occurred between the paths, so that the camels were frequently bending their long necks to feed as we journeyed. We notice this, because it seems to illustrate the description of wisdom in Proverbs,—'She standeth by the way *in the places of the paths.*' Hence also the expression, 'Hold up my goings *in thy paths;*' and in Psalm xxiii.,—'He leadeth me in the paths of righteousness.'"—*Narrative of a Mission of Enquiry to the Jews*, p. 96.

MARCH OF THE ISRAELITES.

NUMBERS x. 12—27.

"And the children of Israel took their journeys out of the wilderness of Sinai. . . . . In the first place went the *standard* of the camp of the children of *Judah*, according to their armies; and *over his host* was Nahshon the son of Amminadab."—(See Numbers vii., where Nahshon and the other captains of the hosts are called *princes.*)

ii. 2.

"Every man of the children of Israel shall *pitch* by his own *standard.*"

x. 2, 5.

"Make thee two trumpets of silver, ... that thou mayest use them for . . . . the *journeying of the camps.* When ye blow an alarm, then the camps that lie on the east parts *shall go forward*," &c.

NUMBERS ix. 21.

"And so it was, when the cloud abode from even unto the morning, and that the cloud was taken up in the *morning*, then they journeyed; whether it was by day or *by night* that the cloud was taken up, they journeyed."

The annual travelling of those great bodies of people that go in pilgrimage to Mecca* through the desert, may serve, in a striking manner, to illustrate the travelling of the children of Israel through those very deserts.

We learn, from the book of Numbers, that the Israelites journeyed in companies,—each company having a prince over it, and an ensign or standard by which it was distinguished, and near which it encamped; that the signal for the moving of the hosts was the blowing of a trumpet, and that they travelled by night as well as by day. Now the account which a traveller has given us of the order observed in the journey of the caravan in which he was, from Mecca, exactly agrees with all these circumstances.

"The first day we set out," writes this gentleman, "it was without any order at all, all hurly-burly; (the Israelites also went out at first in *haste*;) but the next day every one laboured to get forward; and, in order to it, there was many times much quarrelling. But after every one had taken his place in the caravan, they orderly and peaceably kept the same place till they came to Grand Cairo. They travel four camels in a breast, which are all tied one after the other, like as in teams. The whole body is called a caravan, which is divided in several companies, each of which has its name, and consists, it may be, of several thousand camels; and they move, one company after another, like distinct troops.

* The city of Mecca, in Arabia, was the birth-place of the false prophet Mahomet, and his followers go in great multitudes there annually.

In the head of each company is some great gentleman, or officer, who is carried in a thing like a horse-litter. Were it not for this order, you may guess what confusion would prevail amongst such a vast multitude."

Here we find an officer over a company, as a prince was over a tribe, among the Israelites.

Each company of the pilgrims had, moreover, a pole, upon which lights were carried during the night. These lights "are somewhat like iron stoves, into which they

put short dry wood, which some of the camels are loaded with. It is carried in great sacks, which have a hole near the bottom, where the servants take it out as they see the fires need a recruit. Every company has one of these poles belonging to it, some of which have ten, some twelve, of these lights on their tops, or more or less; and they are likewise of different figures as well as numbers;

one perhaps, oval-way, like a gate, another triangular, or like N or M, &c.; so that every one knows by them his respective company. They are carried in the front, and set up in the place where the caravan is to pitch, before that comes up, at some distance from one another. They are also carried by day, not lighted: but yet, by the figure and number of them, the pilgrims are directed to what company they belong, and without such directions it would be impossible to preserve order."

Here we find the same arrangement as among the Israelites; and as *they* also travelled by night, their standards were probably of the same sort as those here described, which would serve them alike day or night.

The traveller before alluded to gives us further particulars regarding the Mecca caravan. "Every morning," he says, "they pitch their tents, and rest several hours. When the camels are unloaded, the owners drive them to water, and give them their provender. As soon as our tents were pitched, my business was to make a little fire, and get a pot of coffee." . . . . We "lay down to sleep. Between eleven and twelve we boiled something for dinner, and, having dined, lay down again till about four, when the *trumpet was sounded*, which gave notice to every one to take down their tents, pack up their things, and load their camels, in order to proceed in their journey."

Thus we see that more than three thousand years have made no alteration in the signal used for decamping. The pilgrims to Mecca, and the Israelites of old, both moved at the sound of the trumpet.

The night is the chief time for performing these journeys, on account of the heat by day. But sometimes the mornings are cold before the sun is up, and likewise in the day there are often refreshing breezes.

God, therefore, most mercifully directed the march of his people according to the season or the temperature of the air; for sometimes he took up the cloud in the morning, and sometimes at night, as best might suit

their comfort; for "He knew whereof they were made, and he remembered that they were but dust."—PITT'S *Account of the Religion and Manners of the Mahommedans;* HARMER'S *Observations*, vol. ii., pp. 265, 268, 272, 273.

ARAB STAFFS.

"Several of our Arabs, and others whom we saw, carried in their hands a small stick or staff about three feet long, having a crook at the top, with an oblong head parallel to the staff, and cut in a peculiar form. This is only worth mentioning, as presenting a remarkable instance of the permanency of Oriental customs; for this very stick, precisely in the same form, appears in the hands of figures sculptured on the walls of the Theban temples."—ROBINSON'S *Researches*, vol. i. p. 93.

It was probably with this kind of staff that Moses was armed, when he slew the Egyptian in the desert. (Exodus ii.)

RUNNERS, OR POSTS.

JOB ix. 25.

"My days are swifter than a post."

The common pace of travelling in these countries is very slow. In the country of Job, a camel would travel at little more than two miles an hour; for these animals perpetually nibble everything they find proper for food as they pass along. But those who carried messages in haste, moved very differently, and their haste appeared the greater by contrast. The runners, or posts, as we translate the word, sometimes ride dromedaries—a remarkably swift sort of camel, which outruns the swiftest horses. Even the runners on foot move with great speed in Barbary. With what energy, then, might Job say, "My days are swifter than a post;" instead of moving *slowly*, like a caravan, they have disappeared with the

swiftness of a messenger mounted on a dromedary.—HARMER'S *Observations*, vol. ii. pp. 196, 197.

The Persian messengers travel with a velocity which nothing human can equal. It is thus accomplished :—As many days as are required to go from one place to another, so many men and horses are regularly stationed along the road, allowing a man and a horse for each day: neither snow, nor rain, nor heat, nor darkness, are permitted to obstruct their speed. The first messenger delivers his business to the second, the second to the third, &c.—HERODOTUS, bk. viii., ch. xcviii.

The regularity and swiftness of the Roman posts were admirable. Gibbon writes :—"The advantage of receiving the earliest intelligence, and of conveying their orders with celerity, induced the emperors to establish throughout their extensive dominions the regular institutions of posts. Houses were everywhere erected at the distance only of five or six miles; each of them was constantly provided with forty horses; and, by the help of these relays, it was easy to travel a hundred miles in a day along the Roman roads." In the time of Theodosius, Cesarius, a magistrate of high rank, went post from Antioch to Constantinople. He began his journey at night—was in Cappadocia (one hundred and sixty-five miles from Antioch) the ensuing evening, and arrived at Constantinople the sixth day about noon. The whole distance was seven hundred and twenty-five Roman, or six hundred and sixty-five English miles.

CHAPTER XX.

WELLS.

CUSTOM OF WOMEN DRAWING WATER — APPARATUS USED WELLS—WATERING FLOCKS—STOPPING UP WELLS—DISPU AT WELLS—WATER-CARRIERS—OFFERING WATER TO T VELLERS.

CUSTOM OF WOMEN DRAWING WATER.

GENESIS xxi. 14.

"And Abraham...took...a bottle of water, and g it unto Hagar, putting it on her shoulder."

GENESIS xxiv. 11. 15—20.

"And he made his camels to kneel down without the city by a well of water at the time of the evening, even the time that women go out to draw water....And, behold, Rebekah came out...with her pitcher upon her shoulder...and she went down to the well, and filled her pitcher, and came up. And the servant ran to meet her, and said, Let me, I pray thee, drink a little water of thy pitcher. And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink. And when she had done giving him drink, she said, I will draw water for thy camels also, until they have done drinking. And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw water, and drew for all his camels."

xxix. 2, 3, 7—10.

"And (Jacob) looked, and behold a well in the field, and, lo, there were three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone was upon the well's mouth. And thither were all the flocks gathered: and they rolled the stone from the well's mouth, and watered the sheep, and put the stone again upon the well's mouth in his place....And he said, Lo, it is yet high day, neither is it time that the cattle should be gathered together: water ye the sheep, and go and feed them. And they said, We cannot, until all the flocks be gathered together, and till they roll the stone from the well's mouth; then we water the sheep. And while he yet spake with them, Rachel came with her father's sheep: for she kept them. And...when Jacob saw Rachel...(he) went near, and rolled the stone from the well's mouth, and watered the flock."

CANT. iv. 12.

"A spring shut up, a fountain sealed."*

* The spring which supplies the celebrated fountains of Solomon's shut up, or secured.

ISAIAH xii. 3.

"Therefore with joy shall ye draw water out of the wells of salvation."

JOHN iv. 7. 11.

"There cometh a woman of Samaria to draw water... (she) saith unto (Jesus) Sir, thou hast nothing to draw with, and the well is deep."

One of the most common and necessary out-door occupations in Eastern countries, is repairing to the wells for water. This laborious office is usually assigned to women.

It is the business of the *women* in the East to *fetch water*. This they do in the cool of the mornings and *evenings*, at which times *great numbers of females* are seen going together on this employment. It is principally the *girls* who draw water, though they generally have with them one or more grown persons; and sometimes the *married* women go out, tying their sucking children

behind them. When thus engaged, the Eastern women are *much adorned;* sometimes with trinkets of very great value: it was not, therefore, strange in the servant to put ornaments on Rebecca, when she came forth to draw water.*

"There is one set of images and delightful illustrations, meeting the eye at every turn in India, which I have never seen any person so insensible as not to attend to with unaffected interest. I allude to those numerous every-day customs of the East so often mentioned in the Scriptures, and with which our minds have become familiar from earliest infancy. Before visiting Eastern countries, we almost fancy that because the events related in the Bible have passed away and become matter of history, so also must the customs have disappeared which served as familiar illustrations between man and man, or between our Saviour and those whom it was the object of his mission to impress with his doctrine. We are apt to be startled, therefore, when we find ourselves actually surrounded by scenes almost identical with those described in the Bible.... I could never see a Hindoo female sitting by the steps of a well in India, with her arm thrown wearily over the unfilled water-pot, without thinking of the beautiful story of the woman of Samaria.—BASIL HALL'S *Fragments of Voyages and Travels,* vol. iii., pp. 23-25.

"Nothing distresses the Bedouin women so much as fetching water. The tents are but seldom pitched very close to a well; and if this be only at half an hour's distance from the camp, the Bedouins do not think it necessary that the water should be brought upon camels: and when asses are not to be procured, the women must carry the water every evening on their backs, in long water-skins; and they are sometimes obliged to seek a second supply at the well."—BURCKHARDT'S *Notes,* vol. i. p. 351.

* Dr. Shaw; Dr. Russell; Sir J. Chardin.

There is (at Beyroot) a low place a little out of the city gate, where there are three or four wells. The vessel used almost constantly for bringing water, is a large jug with two handles, and a small mouth. It may hold from two to four gallons. They tie a rope to the neck, or to the handles, and let it down. It fills, and they draw it up. In passing the wells, especially in the evening or morning, you find a crowd of people drawing water. Some have mules, or donkeys, on which they carry it, usually having four of these water-pots, two swung in a wooden frame on each side of the animal. The others carry the jar on their *shoulder;* but one hand is raised to support it. A large proportion of those whom we saw drawing water were females.—See PAXTON'S *Letters*, pp. 8, 9.

At the fountains about Jerusalem I "found women

filling their water-skins, which, like Hagar, they bore off on their shoulders."—Dr. Robinson.

On ascending the road which led up by the side of the village, we noticed a well at the foot of it, which was ascended to by steps, and its square brink of masonry supported by four arches. It appeared of considerable depth, from the length of the cord used for the bucket, and there was here a party of women drawing water. We met also females, to the number of forty or fifty, laden with pitchers on their heads and shoulders, going down to the well, and learned from them that it was the only source of supply for the town, as there was no water to be found within it.—Buckingham's *Travels*, vol. i. pp. 139, 140.

"Scores of girls come into our yard, regularly, morning, noon, and night, and carry water from our reservoir, with 'Rebecca's pitcher' upon their shoulders. The ves-

sel which they use is ratheran earthen *jug* than a pitcher, and the *pitchers* of those ancient damsels were doubtless of the same description. The jug, which holds from two to five gallons, has a handle, through which a rope is passed and held by the hand, and it is thus conveniently carried....

"The girls who flock around our fountain to fill their 'pitchers,' often crowd and jostle each other, and the jug of some one of them falls upon the pavement, and is dashed in pieces; and there is 'the pitcher broken at the fountain,' irreparably broken—its value and usefulness at an end—the striking emblem used in Scripture, of old age and the end of life."—PERKIN'S *Residence in Persia*, p. 319.

"We encamped for the night (at Doulis), a considerable village, placed upon a rock. While the servants were pitching the tents, we wandered through the place, and sitting down by the well, observed the women coming to draw water. The well is very deep, and the mode of drawing up the water curious. A rope is attached by one end to a large bucket, made of skin, and let down over a pulley; while the other end is attached to a bullock, which is driven down the slope of the hill; the skin of water is thus hauled up to the top, where a man stands ready to empty it into the trough, from which women receive the water in earthenware jugs. To us this was a novel and amusing sight."—*Narrative of a Mission to the Jews*, p. 111.

"At the entrance of the town (Khanounes) stands the chief object of interest, the public well, at which we drank large and refreshing draughts of delightful water. A camel turned the wheel, and the water was brought up in small earthen jars, which emptied themselves into a trough. The well is evidently the rendezvous for idlers, gazers, and talkers, and as much a place of public resort as the market. Old and young, cattle and camels, were gathered thither. The coolness of the spot, and the prospect of meeting others, no doubt induces many

to take their seat by the well's side."—*Narrative of a Mission of Enquiry to the Jews*, p. 98.

"We stood a little to observe the common manner of drawing water at the wells. A wheel is moved round by oxen and buffaloes, whose neck is yoked to a pole. Everywhere we saw the slow-pacing animal moving round, and heard the creaking of this clumsy apparatus."—*Narrative of a Mission of Enquiry to the Jews*, pp. 51, 52.

"We came to a resting-place,...and our camels kneeled down beside a fine well, out of which the water is drawn by a large wheel. This resting at wells called vividly to mind many Scripture events. Jacob found Rachel, and Moses found Zipporah, at the well. It was by a well of water that Eliezar, Abraham's servant, 'made his camels to kneel down at the time of the evening;' and many a time did we realize that scene."—*Narrative of a Mission of Enquiry to the Jews*, p. 80.

"In one street (in Smyrna) we passed a fountain, ...the water gushes plentifully into a trough; and, for the greater convenience of passengers, there is a large spoon-like cup attached to the well by a chain. No one injures or thinks of removing this. The 'bowl is not broken, nor its cord loosed' at the fountain."—*Narrative of a Mission to the Jews*, p. 341.

In Arabia and other places, it is usual, Sir J. Chardin informs us, to close and cover up the wells of water, lest the sand, which is put into motion by the winds there like the water of a pond, should fill them, and quite stop them up. Wells and cisterns are also sometimes locked up; and some person is so far the proprietor, that no one dares to open the well but in his presence. Probably, therefore, Rachel was mistress of the well to which Jacob came, since it was opened when she appeared.—HARMER'S *Observations*, vol. i. pp. 203-265.

The wells outside the city gate, at Beyroot, Mr. Paxton describes as walled up, with a large flat area over them, in the middle of which is a hole, large enough to

let down a bucket. There is no pump, or windlass, even a well-sweep; but a rope.—*Letters*, p. 9.

Reservoirs of rain-water in the Indies have oft *flight of steps down* to the water, that as the water d nishes, people may still take it up with their ha the reservoirs of some Syrian fountains are also nished in the same manner. This explains Rebe going *down* to the well. We have already seen many of the Eastern wells have no convenience to d water with, but others are supplied with *troughs*, other contrivances for watering cattle. The follow story is quite a comment upon the history of Rebe courtesy to her stranger guest. It is related by Eastern traveller.

About five in the evening, the latter end of Decem upon entering the town of Nazareth, this gentle informs us, "we saw two women filling their pitc *with* water, at a fountain, and about twelve others w

ing for the same purpose; whom we desired to pour some water into a trough which stood hard by, that our horses might drink. We had scarce made the request before they instantly complied, and filled the trough, and the others waited with the greatest patience. Upon returning them thanks, one of them with very great modesty replied, 'We consider kindness and hospitality to strangers as an essential part of our duty.'"—See HARMER.

At the well of Cana, one of the women who had come there to draw water, "lowered her pitcher into the well, and offered me water to drink."—RAE WILSON'S *Travels*, vol. ii. p. 4.

There are many wells and cisterns in Judea, the first of which are supplied with water by springs, the latter by rain. The Eastern wells have oftentimes no implements for drawing of water, but what those bring with them that come thither; so that travellers in those dry countries are often obliged to carry lines and buckets on their journeys, and great leather bottles to refill from time to time. A traveller from Egypt to Jerusalem says he did not forget "leather buckets to draw water with." And another speaks of the well at Bethlehem, as "a good rich cistern, DEEP and wide," for which reason, "the people that go to dip water are provided with small buckets and a line;" and these are also carried by the merchants that go through great deserts into far countries.

"Coming to a well," writes Mr. Hartley, "without possessing the means of obtaining water, we were forcibly reminded of our Lord's situation near Sychar,—'Sir, thou hast nothing to draw with, and the well is deep.'"—HARTLEY'S *Researches*, p. 281.

Therefore, when the woman of Samaria heard Jesus speak of giving *living water*, and seeing him without anything to *draw with*, though the well was *deep*, she asked with astonishment, "From whence then hast thou that living water?" for she understood not that he

spake of the Spirit, which they that believed on him should receive.

WATERING FLOCKS.

In the evening, I have often seen them bring the sheep to the springs and pools of water, and pour the water plentifully over them, I suppose to cool them. The sheep appear to take it very kindly, seemingly accustomed to it.—PAXTON'S *Letters*, p. 38.

"Flocks of goats were couching by the well, and the Arab women were milking them, while a boy drew water in a skin and poured it into the troughs."

"We came upon a well and a watering-trough, where several shepherds had gathered their flocks together to drink. The quietness of the valley, contrasted with the rumours of danger from the Bedouins, reminded us of the passage in Judges, 'They that are delivered from the noise of archers in the places of drawing water.'"—*Narrative of a Mission of Enquiry to the Jews*, pp. 226, 268.

On one of his journeys, Belzoni writes,—"We arrived at (a) well...at midnight, (in) a mountainous place, where the water was good enough to drink. We were agreeably surprised to find the well, but much more so when we saw a few sheep around it. There never was a more welcome sight....We proposed to purchase one, and eat it as soon as it could be half cooked. We approached, but the guardian of the flock beat a forced march into the mountain, and drove the intended repast away from us. We began to think we would not continue to be deprived of what we could purchase, and sent some of our drivers to follow the flock, which they hastily did, as they were not less hungry than ourselves. ...We reached the flock, and found that its guardians were two beautiful damsels of the desert....Those poor girls had no other way to show themselves but at the well; that is the only place they have a chance to see or be seen. *At* last we purchased the sheep, and devoured it; the

nymphs watered their flocks, filled their skins, and set off at daylight."—BELZONI'S *Travels*, pp. 335, 336.

STOPPING WELLS.

GENESIS xxvi. 15.

"For all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth." (2 Kings iii. 19.)

In those countries, a well of water was so great an acquisition, that there could be no surer way than that taken by the Philistines of injuring new settlers, or revenging themselves on their enemies. In the tenth century, this act of hostility was actually practised against the pilgrims to Mecca, all the pits which had been dug for their benefit being filled up with sand, by one of their enemies.—HARMER'S *Observations*, vol. iii. p. 431.

DISPUTES AT WELLS.

JUDGES v. 11.

"They that are delivered from the noise of archers in the places of drawing water."

"We stopped at some wells of fresh water, where we found a great assemblage of camels, and many Tarabeen Arabs, who appeared to stop all passengers; they entered into a violent dispute with our conductors, which we did not understand, but they took no notice of us. They presently levied a contribution on the other Arabs who accompanied us, and certainly we should have shared the same fate had it not been for the appearance of our arms, as the chief followed us all the way to El Arish, surveying our baggage with the most thievish inquisitiveness."—IRBY & MANGLES, pp. 173, 174.

WATER-CARRIERS.

MARK ix. 41.

"For whosoever shall give you a cup of water drink in my name, because ye belong to Christ, verily say unto you, he shall not lose his reward."

As the water of the wells of Cairo in Egypt is slight brackish, numerous "sackckas" (carriers or sellers water) obtain their livelihood by supplying its inhab ants with water from the Nile. It is conveyed in ski by camels and asses, and sometimes, when the distan is small, by the "sackcka" himself. The water-skins the camel are a pair of wide bags of ox-hide; the bears a goat skin; so also does the carrier, if he have ass. The general cry of the water-carrier is, "*Oh, m God compensate me!*" Whenever this cry is heard, is known that a sackcka is passing. There are al other water-carriers who supply passengers in the stre with water. The goat-skin of a sackcka of this sort h a long brass spout, and he pours the water into a bra cup for any one who would drink. There is a mo numerous class, who follow the same occupation, beari upon their backs a vessel of porous grey earth whi cools the water. Many of these, and some of the sac ckas who carry the goat-skins, are found at the scenes religious festivals, and are often paid by visitors to t tomb of a saint, on such occasions, to distribute t water which they carry to passengers—a cupful to wh ever desires. This work of charity is performed f the *sake of the saint.* The carriers thus employed a generally allowed to fill their vessels at a public fountai as they *exact* nothing from the passengers whom th supply. When employed to distribute water to a pa senger in the streets, they generally chant a short cu inviting the thirsty to partake of the charity offer them in the *name of God*, and praying that paradise a

pardon may be the lot of him who affords the charitable gift.—See *Modern Egyptians*, by MR. LANE, vol. ii. pp. 15—18.

In India the Hindoos go sometimes a great way to fetch water, and then boil it that it may not be hurtful to travellers who are hot; and after this stand from morning till night in some great road where there is neither pit nor rivulet, and offer it in *honour of their gods* to be drunk by the passengers. This necessary work of charity in these hot countries seems to have been practised among the more pious and humane Jews; and our Lord assures them, that if they do this in *his name* they shall not lose their reward. — DR. A. CLARKE.

"A kind Arab came forward from his seat as we passed, offering the refreshment of a drink of water, saying, 'Will you drink water?'"—*Narrative of a Mission of Enquiry to the Jews*, p. 104.

CHAPTER IX.

LEPROSY.

[illegible]

LEPROSY.

Leviticus xiii. 2.

"If the days wherein the plague shall be in him ... the leper he shall dwell alone."

2 Kings v. 27.

"And he went out from his presence a leper as white as snow."

Mr. Lane, when at Cairo, writes: "Near the foot of a hill is a mud hovel, and in a wretched cottage lived a family of lepers. These unfortunate people were avoided by all the other inhabitants, who crowded to some near their dwelling. The disease was hereditary, for every one of their numerous family was afflicted with it. Some of them stood at the door, and looked the pictures of sadness and sickness. They would be starved, for no one of the people who lived in the plain

bring food occasionally, and place it at a short distance from the cottage.

"So great is the horror entertained of this disease, that the Mosaic law is fulfilled to the letter, of shutting them out from all society, without the hope of ever returning to it."—CARNE'S *Letters*, pp. 465, 466.

Mr. Caunter, when in India, gives the following account of a leper with whom he met. "One evening, as I was strolling along the sea-shore, I saw such an extraordinary object before me that I could not take my eyes off it. A man was coming towards me, whose only clothing (like that of all the lower orders of India) was a piece of cloth wrapped round the body from the waist downwards. His skin was perfectly white, and it seemed glazed as if seared with a hot iron. His head was uncovered, and his hair, which was of precisely the same colour as the skin, hung down in long strips upon his lean and withered shoulders. His eyes, except the eye-balls, were of a dull murky red, and he kept them fixed on the ground, as if it were painful to him to look up, which I found to be the case. He walked slowly and feebly, and he was so frightfully thin, that he seemed to stand before me a living skeleton. He did not at first venture to come within several yards of me; I moved towards him, but he walked further from me, beseeching me to give the smallest trifle to a miserable man, to save him from starving to death, as he was an object of universal scorn, and an outcast from his home and friends. He told me not to come near a polluted creature, for whom no one felt pity. He told me he had during many years, suffered dreadfully from the leprosy, and though he was now cured, it had left upon him these marks of pollution, which would prevent his ever being allowed to go near his fellow-creatures again. The colour of his skin was changed to a corpse-like white, and none could mistake that he had been a leper."

SACRIFICES OFFERED TO IDOLS IN HIGH PLACES.

DEUT. xii. 2.

"Ye shall utterly destroy all the places wherein the nations which ye shall possess served their gods, upon the high mountains, and upon the hills, and under every green tree."

It appears to have been from the first, the custom of the heathen idolaters, to offer their sacrifices to their gods on the tops of hills and mountains, and in groves and shady places.

The Israelites were therefore commanded, not to offer their burnt-offerings in *every place they saw*, but to offer them only in the place the Lord should choose.* The ancient Persians offered from the summits of the highest mountains sacrifices to Jove, distinguishing by that appellation all the expanse of the firmament. (Herodotus.)

The temples where the heathens went to consult their oracles, were also for the most part built in mountainous places.

SHRINES.

ACTS xix. 24.

"A certain man, named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen."

The false goddess Diana was worshipped in Asia Minor, and throughout the then known world, and a most magnificent temple was erected to her at Ephesus. The word which we translate *shrines*, is in the Greek *temples*. It was the custom with the Greeks and other heathen nations to make little models of a temple, and

* Verses 13, 14.

place a small image therein, in order to carry with them when they travelled or went to war, as also for their private devotion at home; and indeed, the making such temples continues to be the custom in some of the heathen nations to this day. A very curious one of this sort I have seen brought here from the East Indies. —See BISCOE *On the Acts*, pp. 274—276.

Mr. Jowett speaks of seeing, among other like articles of sale, brought to Jerusalem from a manufactory at Bethlehem, a model in wood, inlaid with ivory, of the chapel built over the Holy Sepulchre. "Of the various trinkets which they showed, no one served better than this to illustrate the expression translated in our English version, 'Silver shrines for Diana;' the original means, 'Silver models of the temple of Diana.' Whether made very small, or entirely wrought in silver, or, if larger, inlaid or washed with silver, is of little moment. In all the Levant, and in Roman Catholic countries, the Pagan traffic, so inimitably described by the prophet Isaiah, (xl. 19, 20; xli. 6, 7; xliv. 12—17; xlvi. 6,) continues in full activity."—JOWETT'S *Researches*, pp. 264, 265, note.

"I remember once entering a church in the island of Cefalonia," writes the Rev. S. Wilson, "seated on a hill overhanging the sea. To this church poor mariners often resort after storms. I remarked there what I have often seen also in papal churches in Malta; over the shrine of some favourite saint were ranged a number of arms, legs, eyes, pictures of ships in danger, and so forth, some in white wax, some in silver, and some in gold. What are these? I asked. These are oblations of gratitude, placed on the wrong altar. The offerers have been at the point of death in sickness, or have suffered under some local disease, or, in fine, have been in a storm; and in their distress have made vows to the saint, which they fulfilled by presenting these limbs and rude paintings."—REV. S. S. WILSON'S Malta.

SPOILS SUSPENDED IN SACRED PLACES.

2 Samuel viii. 7—11.

"And David took the shields of gold that were on the servants of Hadadezer, and brought them to Jerusalem;".....See verse 11.

When the Tegeans on one occasion conquered the Lacedæmonians, who had attacked them with such an assurance of victory that they had brought with them fetters to bind the prisoners with, they placed these very fetters upon the Lacedæmonian captives, and sent them to work in their fields. These very chains, Herodotus records, were preserved in his remembrance, hung round the temple of the goddess Minerva. This custom of suspending in sacred buildings the spoils taken from an enemy, was begun in the most barbarous ages, and is at the present day continued. It is usual among the moderns to suspend in churches the colours taken from the enemy.

RELIGIOUS CUSTOM AMONG THE JEWS.

Luke ii. 42.

"And when (Jesus) was twelve years old, they went up to Jerusalem."

The Jew boys, when they enter their thirteenth year, go through the following ceremony, the poorer classes in private, the richer Jews in the synagogue. I had the opportunity of witnessing one of these. The boy who was the son of a rabbi, appeared in the synagogue, well-dressed, with the ten commandments fastened on his forehead in a small leathern bag, and the same also on his left arm. The morning service was then read. After this, the lad advanced to the altar, and offered up a prayer to the Almighty, in permitting him to attain

that age which is here considered as the commencement of manhood. A religious discourse was then delivered by him for nearly an hour.—*Notes to* BROOKE'S *Travels in Spain and Morocco.*

RELIGIOUS CUSTOM IN CHINA AND PERSIA.

LEVITICUS xi. 33.

"And every earthen vessel, whereinto any of them falleth, whatsoever is in it shall be unclean; and ye shall break it."

It was usual in ancient times, and is still the custom in China, Persia, and many other countries, for each guest to have a little table for himself, upon which dishes are placed separately for him. In India many persons never eat out of the same dish as others, believing it would be sinful to do so; and thinking their dishes, &c. to be polluted and spoiled if touched by persons of another religion, they *break* them. Dr. Clark found similar customs among the Turks. He was one night entertained very kindly by a Turk and his family; after leaving the place, the next morning Dr. Clark returned for a book he had left behind, when he found his kind host and all the family employed in breaking and throwing away the *earthenware* plates and dishes, from which his guests had eaten, and purifying the other utensils and articles of furniture by passing them through fire or water.

JACOB'S VOW.

GENESIS xxviii. 18—22.

"And Jacob rose up early in the morning, and took the stone that he had put for his pillows, and set it up for a pillar, and poured oil upon the top of it..... And Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I

come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house, and of all that thou shalt give me, I will surely give the tenth unto thee."

Mr. Morier thus illustrates the preceding passage: he was ascending the rock of Istakhar, in Persia.

"We ascended on the north-west side, winding round the foot of the rock, and making our way through narrow and intricate paths. I remarked that our old guide every here and there placed a stone on a conspicuous bit of rock, or two stones one upon the other, at the same time uttering some words, which I learnt were a prayer for our safe return. This explained to me what I had frequently seen before in the East, and particularly on a high road leading to a great town, whence the town is first seen, and where the Eastern traveller sets up his stone accompanied by a devout exclamation, as it were, in token of his safe arrival. The action of our guide appears to illustrate the vow which Jacob made when he travelled to Padan-aram, in token of which he placed a stone and set it up for a pillar. In seeing a stone on the road placed in this position, or one stone upon another, it implies that some traveller has there made a vow, or a thanksgiving. Nothing is so natural in a journey over a dreary country as for a solitary traveller to set himself down fatigued, and to make the vow that Jacob did. 'If God be with me, and keep me in this way that I go, so that I reach my father's house in peace, then will I give so much in charity;' or again, that on first seeing the place which he has toiled so long to reach, the traveller should sit down and make a thanksgiving, in both cases setting up a stone as a memorial." — MORIER'S *Second Journey through Persia, Armenia, and Asia Minor*, p. 84.

EASTERN GAMES.

2 Timothy iv. 7.

"I have fought a good fight; I have finished my course."

"From Megara," writes Mr. Wilson, the missionary to Greece, "we set of at daylight for Corinth. On the road we skirted the Corinthian Gulf, a most delightful walk. At the head of the waters we occasionally obtained, as we turned a projecting angle of the coast, a splendid view of the towering citadel, high in the air, yet black and frowning. We crossed the isthmus of Corinth about noon. This, could one fail to recollect? was the site of some of those celebrated games so often alluded to by St. Paul. In his epistle to Timothy is a most elegant and endearing reference to these contests of the ancient Greeks. 'I have fought the good fight —I have finished my course—I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, will give me at that day; and not to me only, but unto all them also that love his appearing.' The 'course' was now mapped out at my feet. Around this thousands used to congregate, to witness the dexterity of the wrestler, or the velocity of the racer; and the judges sat by to award the prize to victors. How interesting is the allusion to these facts made by St. Paul, in addressing the infant church of Christ, "Wherefore, seeing that *we* also,' not these candidates, but *we* professors, 'are encompassed about with so great a cloud of witnesses, let us lay aside every weight,' everything that might encumber us in our course, 'and run with patience the *race* set before us.' And in another place, this zealous apostle addresses the very men who in other ages assembled where my feet now stood, in beautiful allusion to these ancient contests, '*So* run, that ye may obtain

the crown of glory.'" How animating the motives h held out to the Christian! Those who have alre finished their course, are represented as witnesses *cloud* of witnesses, around *our's*. They anxiously wa our progress, they long for our success; they aw the time when we shall gain the victory, for 'th without us, cannot be made perfect.' Well, then, n each say,

> "Awake, my soul! stretch every nerve,
> And press with vigour on."

The Grecian wrestlers and racers exerted themsel to obtain a corruptible crown, (corruptible, indeed, it was of laurel or parsley!) but *we*, an incorrupti And woe unto us, if *we* exhibit less energy than *th So* run we then, not as uncertainly; *so* fight we, no one that beateth the air!—See Rev. S. S. Wils *Malta, &c.*

ROMAN SOLDIERS.

Matthew viii. 9.

"I am a man under authority, having soldiers un me, and I say to this man, Go, and he goeth; and another, Come, and he cometh; and to my servant, this, and he doeth it."

2 Timothy ii. 3.

"Thou therefore, endure hardness, as a good sol of Jesus Christ."

The strictest subordination and obedience were acted of every Roman soldier. The Roman infan were divided into three principal classes, each of wh was composed of thirty companies, and each comp contained two hundred men. Over every company w placed two centurions, (one to each hundred,) who w however, very far from being *equal* in rank and hono though possessing the same office. Two of the cla

were esteemed more honourable than the other, and had their centurions elected *first;* and these took precedency of the centurions of the remaining class, who were elected *last.* The humble centurion of the Gospel appears to have been of the inferior order. He was a man "under authority," of other centurions, and had none *under* him but the hundred men, who appear to have been in a state of the strictest military subordination, as well as of loving subjection to him.

Even in the present day we may find the same subordination exemplified in the East. A captive chief, who was marching to the British head-quarters, on being asked concerning the motives that induced him to quit his native land, and enter into the service of the rajah of Nepal (as he had done), replied in the following very impressive manner:—'My master sent me. He says to his people, to one, Go you to Ghurwal. To another Go you to Cashmire, or to any distant part. My Lord, thy slave obeys; it is done. None ever inquires into the reason of an order of the rajah."—DR. A. CLARKE; FRASER'S *Notes.*

What hardship a Roman soldier endured, the following passage in Josephus will evince. It forms a striking commentary upon this text. "When they march," writes the historian, "out of their encampment, they advance in silence, and in great decorum, each man keeping his proper rank, just as in battle. Their infantry is armed with breast-plates and helmets, and they carry a sword on each side. The sword they wear on their left side is by far the longest, for that on the right is not above a span's length. That select body of infantry, which forms part of the general's life-guards, is armed with lances and bucklers; but the rest of the phalanx have a spear and a long shield, besides which they bear a saw and a basket, a spade and a hatchet; they also carry with them a cord, a sickle a chain, and provisions for three days, so that a Roman foot soldier is but very little different from a beast of burden."—*JOSEPHUS.*

BARBAROUS CUSTOM IN EASTERN WARFARE.

2 KINGS, x. 8.

"And there came a messenger and told (Jehu), saying, They have brought the heads of the king's sons; and he said, Lay ye them in two heaps at the entering in of the gate until the morning."

Mr. Morier, in an account he gives of a treaty of peace between two armies, one of Russians and the other of Persians, says:—"One of the articles was, that their (the Russians) heads were not to be cut off; an act which in Persian and Turkish warfare is a common custom. During this fight ten tomauns were given for every head of the enemy that was brought to the prince (of Persia); and it has been known to occur, after the combat was over, that prisoners have been put to death in cold blood, in order that the heads, which are immediately despatched to the king, and deposited in heaps at the palace-gate, might make a more considerable show. Such barbarities make us shudder in England, but they only tend to show how little the manners of Asia have changed since the remotest times."—MORIER'S *Second Journey through Persia, &c.*, p. 186.

DESOLATIONS OF WAR.

JUDGES vi. 2—6.

Describing the state of the country during the Affghanistan war, Mr. Allen writes, "It is distressing to reflect that the poor cultivators, who have but little interest in the quarrel, are the great sufferers. Their standing crops destroyed, and villages burnt, they have a fearful prospect for the coming year. The state of this country appeared to me strikingly, and literally,

illustrative of a passage in the Book of Judges, which I met with in course of Scripture reading, and which present circumstances rendered peculiarly impressive. "And the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the *dens* which are in the mountains, and caves, and strong holds." Often have I watched at night the flitting lights in these "dens and strong holds," in the rocky mountains around Kwettah. "And so it was, when *Israel had sown*, that the Midianites came up, and the Amalekites, and the children of the East, even they came up against them. And they encamped against them, *and destroyed the increase of the earth*...for they came up *with their cattle and their tents*, and they came as grasshoppers, for multitude, *for both they and their camels* were without number, and they entered into the land to destroy it."

It is difficult, nay, impossible to those who have not witnessed it, to conceive the sudden and total desolation caused by the passing of an Eastern armament, in which the cattle and followers are generally in the proportion of four or five to one of the fighting men. It may truly be said, 'The land is as the garden of Eden before them, and behind them a desolate wilderness.'

Mr. Allen had thus described the day's march :—"A fine road, richly cultivated on both sides, with no impediments the whole way. Though the irrigation had been much neglected, the barley was still very fine, and much of it in ear. As we did not expect to find much forage for the two or three following days, all hands were employed on the line of march in cutting the green wheat and barley, and loading bullocks, and asses. A kind of farm-house on the left, and a village on the right of the road, were fired by our people, and sent up volumes of smoke and flame."

Again he writes, "We came to (a spot of vegetation in a sandy desert), the village was deserted and ruined. A multitude threw themselves upon the growing crops,

and speedily converted them into forage. A melancholy sight! but such as the cruel necessity of war rendered inevitable, for how otherwise could about four thousand head of various kinds of cattle have subsisted?"—Rev. J. A. Allen's *Scinde and Affghanistan*, pp. 148, 150, 151, 165.

Habakkuk i. 8.

"Their horses also are swifter than the leopards, and are more fierce than the evening wolves; and their horsemen shall *spread themselves*, and their horsemen shall come from far; they shall fly as the eagle that hasteth to eat."

The manner in which the Modern Tartars pillage and destroy, may illustrate these words, which are descriptive of the devastations of the Chaldeans.

"It was decided," writes one who was present in the

Tartar army on a particular occasion, " that one-third of the army should pass the river at midnight, *divide into several* columns, *subdivide* successively, and thus *overspread* New Servia, burn the villages, corn, and fodder, and carry off the inhabitants and cattle. The rest of the army marched until it came to the beaten track in the snow, made by the detachment. This we followed until we arrived at the place where it divided into seven branches, to the left of which we constantly kept, observing never to mingle or confuse ourselves with any of the subdivisions, which we successively found, and some of which were only small paths, traced by one or two horsemen.

" Flocks were found, frozen to death, on the plain: and twenty columns of smoke, already rising in the horizon, completed the horrors of the scene, and announced the fires which laid waste New Servia. The care, the patience, the extreme activity, with which the Tartars preserve their booty, are scarcely credible. All researches after the inhabitants of Adjemka were useless, until the second day, when, at the moment of departure, the ricks of corn and forage which concealed the poor people, were set on fire. Then it was that they came and cast themselves into the arms of their enemies, to escape the flames which devoured their harvests and their homes. The order to burn Adjemka was executed so suddenly, and the blaze caught the thatched houses with so much violence and rapidity, that we ourselves, at leaving it, were obliged to pass through the flames. The atmosphere was loaded with ashes and the vapour of melted snow, which, having darkened the sun for a time, united and formed a gray snow, that crackled between our teeth. A hundred and fifty villages, burnt in like manner, sent forth their ashes twenty leagues into Poland."

Since, then, the Chaldeans resembled in their destructive marches these Tartars, well might the prophet describe them as a " bitter and hasty (or swift) nation,

which shall march through the breadth of the land;" as "terrible and dreadful;" "supping up (consuming) as the east wind, and gathering the captivity (captives) as the sand." Well might he "tremble" at their coming, and express the devastation which should follow by "the flocks being cut off from the fold, and there being no herd in the stalls."—See Habakkuk i. 6—9; iii. 16—18. BARON DE TOTT'S *Memoirs;* see HARMER'S *Observations*, vol. iii. pp. 414—418.

HIDING TREASURES.

MATTHEW XXV. 18.

"But he that had received one (talent) went and digged in the earth, and hid his Lord's money."

The practice of hiding treasures, is one of almost daily occurrence in the East. In the year 1813, the Pasha of Egypt demanded fifteen thousand purses from those who kept the money of the country. Twelve hundred purses were required from an old man named Felteos, who had been a chief financier in former times. He refused to pay this, alleging his poverty, but at last he offered to give two hundred purses. The pasha sent for him, threatened, and, seeing him obstinate, ordered him to be beaten. After receiving five hundred strokes, and being nearly half dead, he declared he could pay no more than two hundred purses. The governor thought he was telling the truth, but his son, Ibrahim Pasha, who was present, said he was sure the man had more money. Felteos, therefore, received three hundred additional strokes, after which he confessed that he was possessed of the sum demanded, and promised to pay it. He was then permitted to return home; and at the end of a fortnight, being so much recovered as to be able to walk about, commissioners were sent to his house by the pasha, labourers were called, and Felteos de-

scended with them to a lower room in his house, at the bottom of which they removed a large stone which closed up a small passage, containing a vaulted niche, where two iron chests were deposited. On opening these, two thousand purses were found, twelve hundred of which the pasha took, and left the remainder to the owner, who died three months after, not in consequence of the blows he had received, but of grief for the loss of his money. Had he been able to remove the treasure secretly, he would probably have done so, had not a guard been posted in his house immediately on his promising to pay,—the Pasha conceiving that the money was concealed in some secret spot, according to a practice general in the East. — BURCKHARDT'S *Travels.*

PERSIAN BARGAINS.

GENESIS xxiii. 10, 11.

"And Ephron the Hittite answered Abraham,..... saying, Nay, my lord, hear me: the field give I thee, and the cave that is therein, I give it thee."

"In attempting to make purchases of the Persians, as we had repeated occasion to notice,...the article desired is always at the outset...a *present* to you; and its owner, your *servant* and your *sacrifice.* And if you request his terms, he reiterates the same assurance, until you strongly insist on his naming the price, when he at length tells you, that since you will not take the article without paying him for it, you must set your own price; for he can *sell* nothing to *you.* Name a reasonable sum, and he will flatly reply that you shall not have it for *that;* and by this time, his interest has got so much the better alike of his modesty and generosity, that he will demand twice or thrice its known value, which you must pay, or take the trouble of beating him down. This is done by simply leaving him, as he will

quickly call after you to take the article at the price you had offered. I know not how often I have in imagination, stood by the side of Abraham, negotiating with the sons of Heth for a place to bury his dead, when I had been purchasing even the most trifling article in Persia.

This contract exhibits less formality than business transactions commonly possess in Persia, at the present time. The bereaved patriarch was little disposed to be particular, in relation to the price he should pay for a place to bury his deceased Sarah; and his neighbours would not, probably, be apt, in those mournful circumstances, to practise all the finesse that was common in trade, or fully develope their avaricious propensities. The general resemblance, however, to Persian transactions, is very striking."—PERKIN'S *Residence in Persia, &c.*, pp. 167, 168.

The peasants in Egypt will often say, when a person asks the price of anything which they have for sale, Receive it as a present (as Ephron did to Abraham, when the latter expressed his wish to purchase the field and cave of Machpelah). This answer having become a common form of speech, they know that advantage will not be taken of it; and when desired again to name the price, they will do so.—LANE'S *Modern Egyptians.*

WEIGHTS.

LEVITICUS xix. 36.

"Just balances, just weights, (Heb. just stones,) shall ye have." Prov. xi. 1.

"In the market the people were using stones instead of regular weights, according to the ancient mode."

"In many of the shops (at Saphet) the only weights in the balance were smooth stones."—*Narrative of a Mission of Enquiry to the Jews*, pp. 98. 274.

WEIGHING MONEY.

GENESIS xxiii. 16.

"And Abraham *weighed* to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current money with the merchant."

EZRA viii. 25.

"And *weighed* unto them the silver, and the gold."

"Burmah has no coinage. Silver and lead pass in fragments of all sizes, and the amount of every transaction is regularly weighed out, as was done by the ancients."—REV. H. MALCOLM'S *Travels.*

TAX GATHERERS.

MATTHEW ix. 9.

"And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose, and followed him."

In Persia, Mr. Morier met with "a station of Rahdars, or toll-gatherers, appointed to levy a toll upon caravans of merchants, and who, in general, exercise their office with so much brutality and extortion, as to be execrated by all travellers. The police of the highways is confided to them, and whenever any goods are stolen, they are meant to be the instrument of restitution; but when they are put to the test, are found to be inefficient: none but a man in power can hope to recover what he has once lost. They afford but little protection to the road, their stations being placed at too wide intervals to be able to communicate quickly; but they are generally perfectly acquainted with the state of the country, and are probably leagued with the thieves themselves, and can thus, if they choose, discover their haunts. Their insolence to travellers is unparalleled;—the collections of the toll are farmed, consequently extortion ensues; and as most of the rahdars receive no other emolument than what they can exact over and above the prescribed dues from the traveller, their insolence is accounted for, and a cause sufficiently powerful is given for their insolence on the one hand, and the detestation in which they are held on the other. 'Bajgah' means 'the place of tribute:' it may also be rendered 'the receipt of custom;' and perhaps it was from a place like this that our Saviour called Matthew to follow him; because Matthew appears, from the third verse of the tenth chapter, to have been a publican; and publicans, who in the eleventh verse of the ninth chap-

ter are classed with sinners, appear to have been held in the same odium as are the rahdars of Persia. It also explains why Matthew, who was seated at the receipt of custom, is afterwards called a publican; and shows that, in the choice of his disciples, our Saviour took them not only from the poorest and humblest class of men, but also from those who, from their particular situation in life, were hated by all ranks. Matthew, as a toll-gatherer, must, like the rahdars, have been a man known to all ranks of people, and detested on account of his profession. When *he* was seen having 'power against unclean spirits,' with power to 'heal all manner of sickness and disease,' and following one like our Saviour, his life, when compared with what he formerly was, must have been a constant miracle.

"The parable of the pharisee and publican (Luke xviii. 10—14) will be more clearly understood by what has been mentioned. Our Saviour, in bringing these two characters together, appears to have chosen them as making the strongest contrast between what, in the public estimation, were the extremes of excellence and villainy. The sect of the Pharisees was the most powerful among the Jews; and, from what has been said of the rahdars, it may, perhaps, be explained why the pharisee should make 'extortioners' and the 'unjust,' almost synonymous terms with 'publicans;' because we have seen, that from the peculiar office of the rahdar he is almost an extortioner by profession."—MORIER'S *Second Journey through Persia, &c.*, pp. 69—71.

COURTS OF JUSTICE.

LUKE xvi. 5—8.

"So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And

how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write fourscore."

Our Lord here probably alluded to a custom which still prevails in the Asiatic countries, as is evident from

the following account taken from Captain Hadly's *Hindoostan Dialogues*. A person thus addresses the Captain. "Your sirkar's deputy, whilst his master was gone to Calcutta, established a court of justice; having searched for a good many debtors, and their creditors, he learned the account of their bonds. He then made an agreement with them to get the bonds out of the bondsmen's hands for half the debt, if they would give him one-fourth. Thus every debtor for one hundred rupees, having given fifty to the creditor, and twenty-five to *this* knave, got his bond for seventy-five rupees. Hav-

ing seized and flogged one hundred and twenty-five bond-holders, he has in this manner determined their loans, and he has done this business in your name."—CAPTAIN HADLY'S *Hindoostan Dialogues.*

EYE FOR EYE, TOOTH FOR TOOTH.

EXODUS xxi. 24.

"Eye for eye, tooth for tooth." See Matt. v. 38.

Mr. L., an English merchant, had some years ago an affray with some Moors, who insulted him as he was one day returning from shooting. In the course of the scuffle, which originated in Mr. L.'s dog attacking a donkey belonging to the party, the merchant accidentally knocked out two teeth from an old woman, who happened to be in the way. Complaint was immediately made to the governor of Mogadore, who was obliged to take the gentleman into custody, to protect him from the anger of the mob. He was eventually sent to the sultan who was then on the throne of Morocco, a prince unusually mild for a sovereign of Morocco. Such is the strictness with which the law on this head is observed, that he was sentenced to have two of his teeth taken out, which was accordingly done. As a mark of especial favour, he was allowed to choose which two teeth he would have condemned.—See Notes to BROOKE'S *Sketches in Spain and Morocco.*

CURIOUS CUSTOM, ETC.

1 KINGS iii. 24—27.

"And the king said, Bring me a sword.....Divide the living child in two, and give half to the one, and half to the other. Then spake the woman whose the living child was,.....and she said, O my lord, give her the living child, and in no wise slay it.....Then the

king answered and said, Give her the living child, and in no wise slay it: she is the mother thereof."

Such a mode of decision as this which Solomon adopted was not unknown in the East.

Ariophanes, king of Thrace, being appointed to arbitrate between three young men, each claiming to be the son of the Cimmerians, discovered the real son by desiring each to shoot an arrow into the dead body of him they called their father. Two of the claimants obeyed without hesitation, but the third refused; upon which the arbitrator judged him to be the genuine prince.—FISHER'S *Historic Illustrations of the Bible.*

ILLUSTRATION OF MATT. XII. 40.

"It is a common expression among the Greeks to say, 'such a thing happened *three days ago*,' when they mean that a day only intervened. They include the two extreme days as if they had been complete,—a mode of speech which illustrates the words of our Lord—'The Son of Man shall be three days and three nights in the heart of the earth.'"—*Narrative of a Mission of Enquiry to the Jews*, pp. 341, 342.

OATHS IN JUDÆA.

MATTHEW V. 36.

"Neither shalt thou swear by thy head, because thou canst not make one hair white or black."

Mr. Jowett writes, that on one occasion, when leaving Jerusalem, his guide "laid both hands upon his turban, to assure me, with their usual oath, 'Upon my head,' that he would serve me faithfully. This is the commonest oath of the country, 'On my head.' Another most common oath with the Arabs is *W'Allah*; an appeal to the Sacred Name. The remark, *an oath for confirmation is an end of all strife to men*, Hebrews vi.

16,) is often curiously exemplified by the Arabs, in their most common transactions. After wrangling a long time, with a vehemence and a pertinacity, which seem to shut out all hope of conciliation, they will, (if suffered by the traveller to take their own time,) suddenly come to terms: their chief, who has watched the furious debate, and in good part fomented it, marks the auspicious moment, clenches the question, gives the signal *W'Allah*, and at once all is settled; every man proceeds to his post, whether it be loading or unloading animals, or setting off on a journey, &c. The man, who a minute before defied and insulted the traveller to his face, will then come smiling and fawning about him. It is best, on these occasions, not to contend; neither to *rage*, nor *laugh* with them. (Prov. xxix. 9.)—JOWETT'S *Researches in Syria, &c.*, p. 269, note.

THE WHITE STONE.

REV. ii. 17.

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth, saving he that receiveth it."

"In primitive times, when travelling was rendered difficult by the want of places of public entertainment, hospitality was exercised by private individuals to a very great extent. Persons who had partaken of this hospitality, and those who practised it, frequently contracted habits of regard and friendship for each other; and it became a well-established custom, both among the Greeks and Romans, to provide their guest with some particular mark, which was handed down from father to son, and insured hospitality and kind treatment wherever it was presented. This mark was usually a small stone or pebble, cut in half, and upon the halves of which the host and the

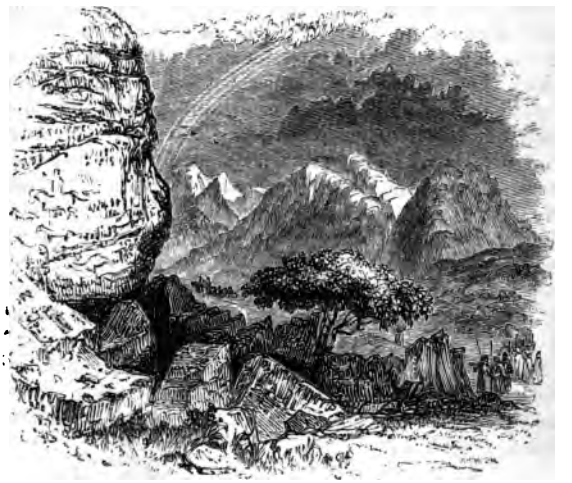
guest mutually inscribed their names, and then interchanged them with each other. The production of this stone was quite sufficient to insure friendship for themselves or their descendants, whenever they travelled again in the same direction; while it is evident, that these stones required to be privately kept, and the name written upon them carefully concealed, lest others should obtain the privileges, instead of him for whom they were intended. How natural, then, is the allusion to this custom in the words, 'I will give to him to eat of the hidden manna;' and having done so, having recognised him as my guest, my friend, I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it; a pledge of my friendship, sacred, and inviolable, known only to himself."—REV. H. BLUNT'S *Lectures on Seven Churches of Asia.*

Dr. Hammond says,—In popular judicatures, or elections in Greece, it was the custom to give the votes by stones. These where either white, or black; the *white* was a token of absolution or approbation,—the black of condemnation or rejection. In the public games, also, these stones were used; the victor's reward being assigned to him by a *white* stone, whereon was inscribed his name, and the value of the prize.

So to him who shall be found in Christ, at his coming, washed in his blood, and clothed in his righteousness, having run the heavenly race, and fought the good fight of faith, and *overcome* by the blood of the Lamb, and by the word of his testimony, will Christ give a 'white stone' (in token of justification, acceptance, and approval); the name written thereon, and the excellence of the reward, being known only to him who receives it.

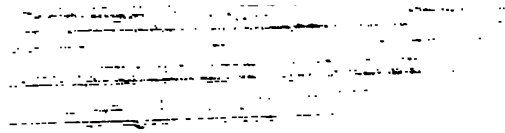
In chapter xix., the victory of Christ himself over the kingdoms of the earth is associated with the same idea of the white stone; for he is first said to have 'many crowns' on his head (each a token of his victory

over some one kingdom), and then to have a name written that no man knew but himself; *i. e.*, a white stone, the token of his victory, and whereby he is to receive his reward, viz., to be "King of kings, and Lord of lords," (v. 16.) See *Paraphrase and Annotations on the New Testament*, pp. 876, 877.



CONCLUSION.

We conclude this volume in the words of Mr. Hardy: he remarks, while visiting the Arab tribes,—"We are carried back at once to the age of the earliest patriarchs. The forms we see present unto us the picture of these ancient fathers, with scarcely a single alteration. We may listen to their language, number their possessions, partake of their food, examine their dress, enter their tents, attend the ceremonies of their marriage festivals, and present ourselves before the prince, still all is the same. At the well they water their flocks; they sit at the door of the tent in the cool of the day; they take 'butter and milk, and the calf which they have dressed,' and set it before the stranger; they move onward to some distant place, and pitch their tent near richer pasturage; and all the treasures they possess are in camels, kine, sheep, and goats; men-servants and women-servants; and changes of raiment. We may stand near one of their encampments, and as the aged men sit in dignity, or the young men and maidens drive past us their flocks, we are almost ready to ask if such an one be not Abraham, or Lot, or Jacob, or Job, or Bildad the Shuhite, or Rebekah, or Rachel, or the daughter of Jethro the Midianite; we seem to know them all....The founder of the race might come to the earth, and he would recognize without effort his own people and his own land."—Hardy's *Notices of the Holy Land*, pp. 16, 17.

THE END.

LONDON.
Printed by S. & J. Bentley, Wilson, and Fley, Bangor House, Shoe Lane